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HOMER'S ODYSSEY

BOOK IX.



HOMER'S ODYSSEY

BOOK IX

WITH A COMMENTARY

BY

JOHN E. B. MAYOR M.A.

PROFESSOR OF LATIN AND FELLOW OF
ST JOHN'S COLLEGE CAMBRIDGE

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ΟΔΥΣΣΕΙΑΣ Ι.

Ἀλκίνου ἀπόλογοι. Κυκλωπεία.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
ἦτοι μὲν τόδε καλὸν ἀκουέμεν ἐστὶν αἰοιδοῦ
τοιοῦδ' οἶος ὅδ' ἐστὶ, θεοῖς ἐναλίγκιος αὐδῆν.

5 οὐ γὰρ ἔγωγέ τί φημι τέλος χαριέστερον εἶναι
ἢ ὅτ' εὐφροσύνη μὲν ἔχῃ κάτα δῆμον ἅπαντα,
δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται αἰοιδοῦ
ἦμενοι ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι
σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσω
10 οἶνοχόος φορέῃσι καὶ ἐγχείῃ δεπάεσσιν·

τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἴδεται εἶναι.
σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόμεντα
εἴρεσθ', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω.
τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;

15 κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ Οὐρανίωνες.
νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς

εἶδετ', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὑπο νηλεές ἡμαρ
 ὑμῖν ξείνος ἔω καὶ ἀπόπροθι δώματα ναίων.
 εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν
 ἀνθρώποισι μέλω, καὶ μευ κλέος οὐρανὸν ἵκει. 20
 ναιετάω δ' Ἰθάκην εὐδείελον· ἐν δ' ὄρος αὐτῇ,
 Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι
 πολλαὶ ναιετάουσιν μάλα σχεδὸν ἀλλήλησιν,
 Δουλίχιόν τε Σάμη τε καὶ ὕληεσσα Ζάκυνθος·
 αὐτὴ δὲ χθαμαλὴ παννυπερτάτῃ εἰν ἀλλ' κεῖται 25
 πρὸς ζόφον—αἱ δέ τ' ἄνευθε πρὸς ἡῶ τ' ἡέλιόν τε—
 τρηχεῖ, ἀλλ' ἀγαθὴ κουροτρόφος· οὔτοι ἔγωγε
 ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψώ, δῖα θεάων,
 ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι· 30
 ὥς δ' αὐτως Κίρκη κατερήτυεν ἐν μεγάροισιν
 Αἰαίη δολόεσσα, λιλαιομένη πόσιν εἶναι·
 ἀλλ' ἐμὸν οὔποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.
 ὥς οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκῆων
 γίγνεται, εἴπερ καὶ τις ἀπόπροθι πῖονα οἶκον 35
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,
 ὃν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίῃθεν ἰόντι.

Ἴλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσευ,
 Ἰσμάρῳ· ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐ-
 τούς·

40

ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες
 δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίοι ἴσης.
 ἔνθ' ἦτοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας

ἡνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.

45 ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα
ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἔλικας βούς.
τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώ-
νευν,

οἳ σφιν γεῖτονες ἦσαν ἅμα πλέονες καὶ ἀρείους
ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων
50 ἀνδράσι μάρνασθαι καὶ ὕθι χρῆ πεζὸν ἔοντα.
ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὄρη,
ἡέριοι· τότε δὴ ῥα κακὴ Διὸς αἴσα παρέστη
ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.
στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσιν,

55 βάλλον δ' ἀλλήλους χαλκῆρεσιν ἐγχείησιν.
ὄφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,
τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἔοντας·
ἦμος δ' Ἡέλιος μετενίσσεται βουλυτόνδε,
καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοὺς.

60 ἔξ δ' ἀφ' ἐκάστης νηὸς ἑυκνήμιδες ἐταῖροι
ὦλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.

Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταῖρους.
οὐδ' ἄρα μοι προτέρω νῆες κλον ἀμφιέλισσαι,
65 πρὶν τινα τῶν δειλῶν ἐτάρων τρὶς ἕκαστον αὖσαι,
οἳ θάνουν ἐν πεδίῳ Κικόνων ὕπο δηωθέντες.
νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς
λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψεν
γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
70 αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσiai, ἱστία δὲ σφιν

τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.
 καὶ τὰ μὲν ἐς νῆας κάθεμεν, δέισαντες ὄλεθρον,
 αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἡπειρόνδε.
 ἔνθα δὺν νύκτας δύο τ' ἡματα συνεχῆς αἰεὶ
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ εὐπλόκαμος τέλεσ' Ἡὼς,
 ἱστοὺς στησάμενοι ἀνά θ' ἰστία λεύκ' ἐρύσαντες
 ἡμεθα· τὰς δ' ἀνεμός τε κυβερνήται τ' ἴθυνον.
 καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν,
 ἀλλὰ με κύμα ῥόος τε περιγνάμπτοντα Μάλειαν 80
 καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

Ἔνθεν δ' ἐννῆμαρ φερόμην ὁλοαῖς ἀνέμοισιν
 πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν
 γαίης Λωτοφάγων, οἷτ' ἄνθινον εἶδαρ ἔδουσιν.
 ἔνθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85
 αἰψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἐταῖροι.
 αὐτὰρ ἐπεὶ σίτιό τ' ἐπασσάμεθ' ἡδὲ ποτήτος,
 δὴ τότε ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας,
 οἵτινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
 ἄνδρε δὺν κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας. 90
 οἱ δ' αἰψ' οἰχόμενοι μίγην ἀνδράσι Λωτοφάγοισιν·
 οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὄλεθρον
 ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.
 τῶν δ' ὅστις λωτοῖο φάγοι μελιηδέα καρπὸν,
 οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, 95
 ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισιν
 λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.
 τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,

- νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.
 100 αὐτὰρ τοὺς ἄλλους κελόμην ἐρήρας ἐταίρους
 σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,
 μή πῶς τις λωτοῖο φαγὼν νόστοιο λάθηται.
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτουν ἐρετμοῖς.
 105 Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.
 Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων
 ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν
 οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν,
 ἀλλὰ τάγ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,
 110 πυροὶ καὶ κριθαὶ ἦδ' ἄμπελοι, αἵτε φέρουσιν
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.
 τοῖσιν δ' οὔτ' ἀγοραὶ βουλευφόροι οὔτε θέμιστες,
 ἀλλ' οἷγ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
 ἐν σπέεσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος
 115 παίδων ἦδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν.
 Νῆσος ἔπειτα λάχεια παρέκ λιμένος τετάνυσται,
 γαίης Κυκλώπων οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
 ὑλήεσσ'· ἐν δ' αἶγες ἀπειρέσiai γεγάασιν
 ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
 120 οὐδέ μιν εἰσοιχνεύσι κυνηγέται, οἷτε καθ' ὕλην
 ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.
 οὔτ' ἄρα ποίμνησιν κατατσχεταὶ οὔτ' ἀρότοισιν,
 ἀλλ' ἦγ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.
 125 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρηοι,
 οὐδ' ἄνδρες νηῶν ἐνὶ τέκτονες, οἳ κε κάμοιεν

νῆας εὖσσέλμους, αἷ κεν τελέοιεν ἕκαστα
 ἄστε' ἐπ' ἀνθρώπων ἱκνεύμεναι, οἷα τε πολλὰ
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περώωσι θάλασσαν
 οἷ κέ σφιν καὶ νῆσον εὐκτιμένην ἐκάμοντο. 130

οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·
 ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας
 ὕδρηλοι μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ
 εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὕπ' οὐδας. 135

ἐν δὲ λιμὴν εὖορμος, ἵν' οὐ χρεὼ πείσματος ἔστιν,
 οὐτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
 ἀλλ' ἐπικέλσαντας μείναι χρόνον, εἰσόκε ναυτέων
 θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.

αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ,
 κρήνη ὑπὸ σπείους· περὶ δ' αἷγειροι πεφύασιν. 140

ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευεν
 νύκτα δι' ὀρφναίην, οὐδὲ προὔφαινετ' ἰδέσθαι·
 ἀῆρ γὰρ παρὰ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη
 οὐρανόθεν προὔφαινε, κατείχετο δὲ νεφέεσσιν. 145

ἔνθ' οὐτις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν
 οὐτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
 εἰσίδομεν, πρὶν νῆας εὖσσέλμους ἐπικέλσαι.

κελσάσῃσι δὲ νηυσὶ καθείλομεν ἰστίᾳ πάντα,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης· 150
 ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.

Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡὼς,
 νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
 ὥρσαν δὲ Νύμφαι, κοῦραι Διὸς αἰγιόχοιο,

- 155 αἶγας ὄρεσκόφους, ἵνα δειπνήσειαν ἑταῖροι.
 αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
 εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
 βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.
 νῆες μὲν μοι ἔποντο δυνώδεκα, ἐς δὲ ἐκάστην
- 160 ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἴῳ.
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
 οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρὸς,
 ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι
- 165 ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες.
 Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,
 καπνὸν τ' αὐτῶν τε φθογγὴν ὄϊων τε καὶ αἰγῶν.
 ἡμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
- 170 ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον
 “Ἄλλοι μὲν νῦν μίμνεν', ἐμοὶ ἐρήρηες ἑταῖροι
 αὐτὰρ ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἵτινές εἰσιν,
- 175 ἢ ῥ' οὔγ' ὑβρίζεται τε καὶ ἄγριοι οὐδὲ δίκαιοι,
 ἢ ἐ φιλόξεinoι, καὶ σφιν νόος ἐστὶ θεουδής.”
 “Ὡς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἑταίρους
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
 οἱ δ' αἶψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον,
- 180 ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτουν ἐρετμοῖς.
 ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,
 ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν, ἄγχι θαλάσσης,

ὑψηλὸν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ
 μῆλ', οἷές τε καὶ αἰγες ἰάυεσκον περὶ δ' αὐτῇ
 ὑψηλῇ δέδμητο κατωρυχέεσσι λίθοισιν
 μακρῆσιν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν. 185
 ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὅς ῥά τε μῆλα
 οἶος ποιμαίνεσκεν ἀπόπροθεν οὐδὲ μετ' ἄλλους
 πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ᾗδῃ.
 καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον, οὐδὲ ἐφῄκειν 190
 ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥίψ' ὑλήεντι
 ὑψηλῶν ὁρέων, ὅτε φαίνεται οἶον ἀπ' ἄλλων.

Δῆ' τότε τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους
 αὐτοῦ παρ νητ' τε μένειν καὶ νῆα ἔρυσθαι
 αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους 195
 βῆν· ἀτὰρ αἰγεον ἄσκον ἔχον μέλανος οἶνοιο
 ἠδέος, ὃν μοι ἔδωκε Μάρων Εὐάνθεος υἱός,
 ἱρεὺς Ἀπόλλωνος ὃς Ἴσμαρον ἀμφιβεβήκειν,
 οὔνεκά μιν σὺν παιδὶ περισχόμεθ' ἠδὲ γυναικὶ
 ἀζόμενοι· ᾗκει γὰρ ἐν ἄλσει δειδρῆεντι 200
 Φοῖβον Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·
 χρυσοῦ μὲν μοι ἔδωκ' εὐεργέος ἑπτὰ τάλαντα,
 δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
 οἶνον ἐν ἀμφιφορεῦσι δυώδεκα πᾶσιν ἀφύσσας
 ἠδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτόν 205
 ἠείδῃ δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
 ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμὴν τε μί' οἷη.
 τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἵκοσι μέτρα
 χεῦ', ὁδμὴ δ' ἠδεία ἀπὸ κρητῆρος ὁδῶδειν, 210

θεσπεσίῃ· τότ' ἂν οὔτοι ἀποσχέσθαι φίλον ἦεν.
 τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἦα
 κωρύκῳ· αὐτίκα γάρ μοι ὅϊσατο θυμὸς ἀγῆνωρ
 ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπικειμένον ἀλκῇν,
 215 ἄγριον, οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας.

Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν
 ἔνδον

εὕρομεν, ἀλλ' ἐνόμεινε νομὸν κατά πίονα μῆλα.
 ἐλθόντες δ' εἰς ἄντρον ἐθγεύμεσθα ἕκαστα·
 ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ
 220 ἄρνων ἡδ' ἐρίφων διακεκρίμεναι δὲ ἕκασται
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
 χωρὶς δ' αὖθ' ἔρσαι· ναῖον δ' ὀρῶ ἄγγεα πάντα,
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
 ἔνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπέεσσιν
 225 τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα
 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·
 ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺ κέρδιον ἦεν—
 ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξεινία δόλῃ
 230 οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσεσθαι.

Ἔνθα δὲ πῦρ κῆαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον
 ἦμενοι, εἰς ἐπῆλθε νέμων· φέρε δ' ὄμβριμον ἄχθος
 ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη.

235 ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν·
 ἡμεῖς δὲ δείσαντες ἀπесσύμεθ' ἐς μυχὸν ἄντρου.
 αὐτὰρ ὄγ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,

πάντα μαλ' ὅσος ἤμελγε, τὰ δ' ἄρσενα λείπε θύ-
ρηφιν,

ἄρνειούς τε τράγους τε, βαθείης ἔντοθεν αὐλῆς.
αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰέρας, 240
ὄμβριμον· οὐκ ἂν τόνγε δύω καὶ εἴκοσ' ἄμαξαι
ἐσθλαὶ τεσσαράκυκλοι ἀπ' οὔδεος ὀχλίσσειαν
τόσσην ἡλίβατον πέτρην ἐπέθηκε θύρησιν.
ἐξόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἰγας,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη. 245
αὐτίκα δ' ἡμισυ μὲν θρέψας λευκοῖο γάλακτος
πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,
ἡμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὅφρα οἱ εἴη
πίνειν αἰνυμένω καὶ οἱ ποτιδόρπιον εἴη.

αὐτὰρ ἐπειδὴ σπεύσε πονησάμενος τὰ ἃ ἔργα, 250
καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἶρετο δ' ἡμέας·
“ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέ-
λευθα;

ἢ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε
οἶά τε ληϊστήρες ὑπεῖρ ἄλλα, τοίτ' ἀλόνονται
ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;” 255

“Ὡς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ
δεισάντων φθόγγον τε βαρὺν αὐτὸν τε πέλωρον.
ἀλλὰ καὶ ὥς μιν ἔπεσιν ἀμειβόμενος προσέειπον·

“Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260
οἴκαδε ἰέμενοι, ἄλλην ὁδὸν ἄλλα κέλευθα
ἦλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.
λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,

- τοῦ δὴ νῦν γέ μέγιστον ὑπουράνιον κλέος ἐστίν
 265 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς
 πολλοὺς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γούνα
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἢ καὶ ἄλλως
 δόλης δωτίνην, ἥτε ξείνων θέμις ἐστίν.
 ἀλλ' αἰδεῖο, φέριστε, θεοὺς· ἰκέται δέ τοί εἰμεν.
 270 Ζεὺς δ' ἐπιτιμήτωρ ἰκετάων τε ξείνων τε,
 ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ."
 Ὡς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεῖ θυμῷ·
 "νήπιός εἰς, ὃ ξεῖν', ἦ τηλόθεν εἰλήλουθας,
 ὃς με θεοὺς κέλεαι ἦ δειδίμεν ἦ ἀλέασθαι
 275 οὐ γὰρ Κύκλωπες Διὸς αἰγίοχου ἀλέγουσιν
 οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺν φέρτεροί εἰμεν.
 οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδόιμην
 οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύει.
 ἀλλὰ μοι εἴφ' ὅπη ἔσχες ἰὼν εὐεργέα νῆα,
 280 ἦ που ἐπ' ἐσχατιῆς ἦ καὶ σχεδὸν, ὄφρα δαείω."
 Ὡς φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα
 πολλὰ,
 ἀλλὰ μιν ἄψορρον προσέφην δολίοις ἐπέεσσιν·
 "Νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων,
 πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,
 285 ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν
 αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἶπὺν ὄλεθρον."
 Ὡς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεῖ θυμῷ,
 ἀλλ' ὄγ' ἀναίξας ἐτάροις ἐπὶ χεῖρας ἱάλλεν,
 σὺν δὲ δύνω μάρψας ὥστε σκύλακας ποτὶ γαίῃ
 290 κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαίαν.

τοὺς δὲ διὰ μελεῖστί ταμῶν ὠπλίσσατο δόρπον
 ἦσθιε δ' ὥστε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,
 ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
 σχέτλια ἔργ' ὀρώοντες· ἀμυχανίη δ' ἔχε θυμόν. 295
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
 ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
 κεῖτ' ἔντοσθ' ἄντροιο ταυνοσσάμενος διὰ μήλων.
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμόν
 ἄσσον ἰὼν, ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ, 300
 οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσιν,
 χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον
 οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων
 χερσὶν ἀπώσασθαι λίθον ὄμβριμον, ὃν προσέθηκεν. 305
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ διαν·
 ἦμος δ' ἠρυγένεια φάνη ῥοδοδάκτυλος Ἡὼς,
 καὶ τότε πῦρ ἀνέκαιε καὶ ἡμελγε κλυτὰ μῆλα,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
 αὐτὰρ ἐπειδὴ σπεῦσε ποιησάμενος τὰ ἅ ἔργα, 310
 σὺν δ' ὄγε δὴ αὐτε δύω μάρψας ὠπλίσσατο δεῖπνον.
 δειπνήσας δ' ἄντρου ἐξήλασε πίονα μῆλα,
 ῥηϊδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
 ἅψ' ἐπέθηκε, ὥσει τε φαρέτρῃ πῶμ' ἐπιθείη.
 πολλῇ δὲ ῥοίῳ πρὸς ὄρος τρέπε πίονα μῆλα 315
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσοδομεύων,
 εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.
 ἦδε δέ μοι κατὰ θυμόν ἀρίστη φαίνετο βουλή.

- Κύκλωπος γὰρ ἔκειτο μέγα ρόπαλον παρὰ σηκῷ,
320 χλωρὸν ἐλαίνεον τὸ μὲν ἔκταμεν, ὄφρα φοροίῃ
αὐανθέν τὸ μὲν ἄμμες εἴσκομεν εἰσορόωντες
ὅσσον θ' ἰστὸν νηὸς εἰκοσόροιο μελαίνης,
φορτίδος εὐρείης, ἥτ' ἐκπεράα μέγα λαῖτμα·
τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.
325 τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς,
καὶ παρέθηχ' ἐτάροισιν, ἀποξῦσαι δὲ κέλευσα·
οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθόωσα παραστάς
ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῳ.
καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
330 ἥ ῥα κατὰ σπείους κέχυτο μεγάλ' ἥλιθα πολλή·
αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,
ὅστις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰείρας
τρίψαι ἐν ὑφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.
οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἐλέσθαι,
335 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην.
ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων
αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,
πάντα μάλ', οὐδέ τι λεῖπε βαθείης ἔντοθεν αὐλῆς,
ἥ τι οἰσάμενος, ἥ καὶ θεὸς ὥς ἐκέλευσεν.
340 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰείρας,
ἐξόμενος δ' ἤμελγεν ὅῃς καὶ μηκάδας αἶγας,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
αὐτὰρ ἐπειδὴ σπεῦσε ποινησάμενος τὰ ἂ ἔργα,
σὺν δ' ὅγε δὴ αὐτε δὺω μάρψας ὠπλίσσατο δόρπον.
345 καὶ τότε γὰρ Κύκλωπα προσηύδων ἄγχι παραστάς,
κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο,

“Κύκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα
κρέα,

ὄφρ' εἰδῆς οἶόν τι ποτὸν τόδε νηὺς ἐκεκείθειν
ἡμετέρῃ· σοὶ δ' αὖ λαιβὴν φέρον, εἴ μ' ἐλεήσας
οἴκαδε πέμψεις· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς. 350
σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἴκοιτο
ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.”

“Ὡς ἐφάμην, ὁ δ' ἐδέκτο καὶ ἔκπιεν ἥσατο δ' αἰ-
νῶς

ἦδὺ ποτὸν πίνων, καί μ' ἤτεε δεύτερον αὐτίς·

“Δὸς μοι ἔτι πρόφρων καὶ μοι τεὸν οὖνομα εἰπέ 355
αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.
καὶ γὰρ Κυκλώπεσσι φέρει ξείδωρος ἄρουρα
οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·
ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.”

“Ὡς φάτ'· ἀτάρ οἱ αὐτίς ἐγὼ πόρον αἶθοπα οἶνον· 360
τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπιεν ἀφραδίῃσιν.
αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,
καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισιν·

“Κύκλωψ, εἰρωτᾷς μ' ὄνομα κλυτόν, αὐτὰρ ἐγὼ
τοί

ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥσπερ ὑπέστης. 365
Οὐτίς ἔμοιγ' ὄνομα· Οὐτὶν δέ με κικλήσκουσιν
μήτηρ ἠδὲ πατήρ ἠδ' ἄλλοι πάντες ἐταῖροι.”

“Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλεῖ θυμῷ·
“Οὐτὶν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισιν,
τούς δ' ἄλλους πρόσθεν τὸ δέ τοι ξεινήϊον ἔσται.” 370

Ἦ καὶ ἀνακλινθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα

κεῖτ' ἀποδοχμώσας παχὺν αὐχένα, καὶ δέ μιν ὕπνος
 ἦρει πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος
 ψωμοί τ' ἀνδρόμεοι· ὁ δ' ἐρεύνετο οἰνοβαρείων.

375 καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς,
 εἰως θερμαίνουτο· ἔπεσσί τε πάντας ἐταῖρους
 θάρσυνον, μὴ τίς μοι ὑποδδείςας ἀναδύη.

ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλαῖνος ἐν πυρὶ μέλλεν
 ἄψεσθαι χλωρός περ ἑὼν, διεφαίνετο δ' αἰνῶς,
 380 καὶ τότε ἐγὼν ἄσσον φέρον ἐκ πυρός, ἀμφὶ δ'
 ἐταῖροι

ἴσταντ'· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων,
 οἱ μὲν μοχλὸν ἐλόντες ἐλαῖνον, ὅξυν ἐπ' ἄκρῳ,
 ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἐρεισθεὶς
 δίνεον, ὥς ὅτε τις τρυπῷ δόρου νηῖον ἀνῆρ

385 τρυπάνῳ, οἱ δέ τ' ἔνερθεν ὑποσσείουσιν ἱμάντι
 ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ·
 ὥς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες
 δινέομεν, τὸν δ' αἶμα περίρρεε θερμὸν ἔοντα.

πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὔσεν αὐτμῇ
 390 γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ῥίζαι.
 ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἢ σκέπαρνον
 εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα
 φαρμάσσω· τὸ γὰρ αὐτε σιδήρου γε κράτος ἐστίν·
 ὥς τοῦ σίζ' ὀφθαλμὸς ἐλαϊνέφ' περὶ μοχλῷ.

395 σμερδαλέον δὲ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρη,
 ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ'. αὐτὰρ ὁ μοχλὸν
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ·
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,

αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνευ, οἳ ῥά μιν ἀμφὶς
 ῥέον ἐν σπήεσσι δι' ἄκριας ἡνεμοέσσας· 400
 οἱ δὲ βοῆς αἶοντες ἐφοίτων ἄλλοθεν ἄλλος,
 ἰστάμενοι δ' εἶροντο περὶ σπέος ὅττι ἐ κήδοι·

“Τίπτε τόσον, Πολύφημ', ἀρημένος ὥδε βόησας
 νύκτα δι' ἀμβροσίην, καὶ αὖπνους ἅμμε τίθησθα;
 ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει; 405
 ἦ μή τις σ' αὐτὸν κτείνει δόλφ ἢ ἐ βίηφιν;”

Τοὺς δ' αὖτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύ-
 φημος·

“ὦ φίλοι, Οὐτίς με κτείνει δόλφ οὐδὲ βίηφιν.”

Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
 “εἰ μὲν δὴ μῆτις σε βιάζεται οἶον ἔοντα, 410
 νοῦσόν γ' οὕτως ἔστι Διὸς μεγάλου ἀλέασθαι,
 ἀλλὰ σύγ' εὐχεο πατρὶ Ποσειδάωνι ἀνακτι.”

“Ὡς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον
 κῆρ,

ὥς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.
 Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνησιν, 415
 χερσὶ ψηλαφόνων, ἀπὸ μὲν λίθον εἴλε θυράων,
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσας,
 εἴ τινα που μετ' ὅεσσι λάβοι στείχοντα θύραζε·
 οὔτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 420
 εἴ τι ν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ
 εὐροίμην· πάντα δὲ δόλους καὶ μῆτιν ὕφαινον,
 ὥστε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.

425 ἄρσενες οἷες ἦσαν εὐτρεφέες, δασύμαλλοι,
καλοί τε μεγάλοι τε, ἰοδνεφές εἶρος ἔχοντες·
τοὺς ἀκέων συνέεργον εὐστρεφέεσσι λύγοισιν,
τῆς ἔπι Κύκλωψ εὐδε, πέλωρ ἀθεμίστια εἶδος,
σύντρεϊς αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκεν,

430 τῷ δ' ἐτέρῳ ἐκάτερθεν ἴτην, σῶοντες ἐταίρους.
τρῆϊς δὲ ἕκαστον φῶτ' οἷες φέρον· αὐτὰρ ἔγωγε—
ἄρνεϊὸς γὰρ ἔην, μῆλων ὄχ' ἄριστος ἀπάντων—
τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθεῖς
κείμεν· αὐτὰρ χερσὶν ἀώτου θεσπεσίῳ

435 νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ.
ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἥῳ δῖαν.

Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
θήλειαι δὲ μέμηκον ἀνήμελκτοι περὶ σηκούς·

440 αὐθата γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνῃσι κακῇσιν
τειρόμενος πάντων ὄϊων ἐπεμαίετο νῶτα
ὀρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
ὥς οἱ ὑπ' εἰροπόκων ὄϊων στέρνοισι δέδευντο.
ὕστατος ἄρνεϊὸς μῆλων ἔστειχε θύραζε,

445 λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι.
τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολί-
φημος

“Κριὲ πέπον, τί μοι ᾗδε διὰ σπέος ἔσσνο μῆλων
ὕστατος; οὔτι πάρος γε λελειμμένος ἔρχεαι οἴῳ,
ἀλλὰ πολλὸν πρῶτος νέμειαι τέρεν' ἄνθεα ποίης

450 μακρὰ βιβὰς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις,
πρῶτος δὲ σταθμόνδε λιλαίειαι ἀπονέεσθαι

ἐσπέριος· νῦν αὖτε πανύστατος. ἦ σὺγ' ἄνακτος
 ἰφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσεν
 σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἴνῳ,
 Οὔτις, ὃν οὔπω φημὶ πεφυγμένον εἶναι ὄλεθρον. 455

εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
 εἰπεῖν ὅππῃ κείνος ἐμὸν μένος ἤλασκάζει·
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη
 θεινομένου ῥαίοιτο πρὸς οὔδεϊ, καὶ δέ κ' ἐμὸν κῆρ
 λωφήσειε κακῶν, τά μοι οὔτιδανὸς πόρεν Οὔτις." 460

Ὡς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.
 ἐλθόντες δ' ἡβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
 πρῶτος ὑπ' ἀρνειοῦ λυόμεν, ὑπέλυσα δ' ἐταίρους.
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα 465

ἰκόμεθ'· ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,
 οἳ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.
 ἀλλ' ἐγὼ οὐκ εἶων, ἀνὰ δ' ὄφρυσι νεῦον ἐκάστω
 κλαίειν· ἀλλ' ἐκέλευσα θεῶς καλλιτρίχα μῆλα
 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἄλμυρὸν ὕδωρ. 470

οἳ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον·
 ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.
 ἀλλ' ἕτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων κερτομίοισιν·

“Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς 475
 ἐταίρους

ἔδμεναι ἐν σπηῇ γλαφυρῷ κρατερῇφι βίβῃ.
 καὶ λίην σέγ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,
 σχέτλι', ἐπεὶ ξείνους οὐχ ἄζεο σῶ ἐνὶ οἴκῳ

ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.”

480 “Ὡς ἐφάμην, ὁ δ’ ἔπειτα χολώσατο κηρόθι μάλ-
λον·

ἦκε δ’ ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο,
καὶ δ’ ἔβαλε προπάροιθε νεὸς κυανοπρώριοιο

[τυτθὸν, ἐδεύησεν δ’ οἰήϊον ἄκρον ἰκέσθαι.]

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·

485 τὴν δ’ αἰψ’ ἠπειρόνδε παλιρρόθιον φέρε κῦμα,
πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.
αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν
ὦσα παρέξ· ἐτάροισι δ’ ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κώπης, ἵν’ ὑπέκ κακότητα φύγοιμεν,

490 κρατὶ κατανέων· οἱ δὲ προπεσόντες ἔρεσσαν.

ἀλλ’ ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπῆμεν,
καὶ τότε ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ’ ἐταῖροι
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

“Σχέτλιε, τίπτ’ ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;

495 ὃς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα
αὐτὶς ἐς ἠπειρον, καὶ δὴ φάμεν αὐτόθ’ ὀλέσθαι.
εἰ δὲ φθεγξαμένου τευ ἢ αὐδῆσαντος ἄκουσεν,
σύν κεν ἄραξ’ ἡμέων κεφαλὰς καὶ νηῖα δοῦρα
μαρμάρῳ ἱκρίοεντι βαλὼν· τόσσον γὰρ ἴησιν.”

500 “Ὡς φάσαν, ἀλλ’ οὐ πείθον ἐμὸν μεγαλήτορα
θυμὸν,

ἀλλά μιν ἄψορρον προσέφην κεκοτηότι θυμῷ·

“Κύκλωψ, αἶ κέν τίς σε καταθνητῶν ἀνθρώπων
ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτὺν,
φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,

υῖον Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκίᾳ ἔχοντα." 505

ὣς ἐφάμην, ὃ δέ μ' οἰμώξας ἡμείβετο μύθῳ
 "ὦ πόποι, ἦ μάλα δὴ με παλαιάφατα θέσφαθ' ἰκά-
 νει.

ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡὺς τε μέγας τε,
 Τήλεμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο
 καὶ μαντευόμενος κατεγήρα Κυκλώπεσσιν 510

ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
 χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὑπωπῆς.
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
 ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκὴν
 νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικος 515
 ὀφθαλμοῦ ἀλάσσειν, ἐπεὶ μ' ἐδαμάσσατο οἶνω.

ἀλλ' ἄγε δεῦρ', Ὀδυσσεῦ, ἵνα τοι παρ ξείνια θείῳ
 πομπήν τ' ὀτρύνω δόμεναι κλυτὸν εἰνοσβῆαιον
 τοῦ γὰρ ἐγὼ παῖς εἰμὶ, πατὴρ δ' ἐμὸς εὖχεται εἶναι·
 αὐτὸς δ', αἶ κ' ἐθέλησ', ἵησεται, οὐδέ τις ἄλλος 520
 οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων."

ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέει-
 πον·

"αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
 εὖνιν ποιήσας πέμψαι δόμον Ἀΐδος εἶσω,
 ὥς οὐκ ὀφθαλμόν γ' ἵησεται οὐδ' ἐνοσίχθων." 525

ὣς ἐφάμην, ὃ δ' ἔπειτα Ποσειδάωνι ἄνακτι
 εὖχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

"Κλύθι, Ποσειδάον γαίηοιχε κυανοχαῖτα
 εἰ ἐτεόν γε σὸς εἰμι, πατὴρ δ' ἐμὸς εὖχεται εἶναι,
 δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἰέσθαι 530

[υἷον Λαέρτῳ, Ἰθάκῃ ἐνὶ οἰκίᾳ ἔχοντα].

ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
οἶκον εὐκτίμενον καὶ ἐνὶ ἐς πατρίδα γαῖαν,
ὄψε' κακῶς ἔλθοι, ὀλέσας ἄπο πάντας ἐταῖρους,
535 νηὸς ἐπ' ἀλλοτρίης, εὐροι δ' ἐν πῆματα οἴκῳ."

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης.
αὐτὰρ ὅγ' ἐξαυτὶς πολλὰ μείζονα λᾶαν αἰείρας
ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἰν' ἀπέλεθρον,
καδ' δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροισι
540 τυτθὸν, ἐδείησεν δ' οἰήϊον ἄκρον ἰκέσθαι.

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρῃς·
τὴν δὲ πρόσω φέρε κύμα, θέμωσε δὲ χέρσον ἰκέσθαι.
ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἐνθα περ ἄλλαι
νῆες εὐσσελμοὶ μένον ἀθρόαι, ἀμφὶ δ' ἐταῖροι
545 εἶατ' ὀδυρόμενοι ἡμέας ποτιδέγμενοι αἰεὶ·

νῆα μὲν ἐνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες
δασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίλοι ἴσης.

550 ἄρνεϊὸν δ' ἐμοὶ οἶφ' εὐκνήμιδες ἐταῖροι
μῆλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
Ζηνὶ κελαινεφέϊ Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
ῥέξας μῆρί' ἕκαιον ὃ δ' οὐκ ἐμπάζετο ἱρῶν,
ἀλλ' ὅγε μερμήριζεν ὅπως ἀπολοῖατο πᾶσαι

555 νῆες εὐσσελμοὶ καὶ ἐμοὶ ἐρήρες ἐταῖροι.
ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύν·
ἦμος δ' ἥελιος κατέδυσεν καὶ ἐπὶ κνέφας ἦλθεν,

δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, 560
δὴ τότε ἔγὼν ἐτάροισιν ἐποτρύνας ἐκέλευσα
αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
ἐξῆς δ' ἐξόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς.
Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, 565
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.



NOTES.

The Narrative of Odysseus.

IN the editions these books ε—μ bear the title 'Αλκίονος ἀπόλογος (or ἀπόλογοι). The term is as old as Plato (rep. x 514 b, where he refers to λ) and Aristotle (poet. 16 § 8, where, it must be noted, he refers to θ 83—95. 521—534. discovery of Od. by his tears: rhet. III 16 § 7, where he alludes to the epitome in ψ 310—330); and is ranked with the titles borne by portions of the text before the distribution into books (Ael. v. h. XIII 14). It afterwards became proverbial, to designate any long tale (Poll. II 118. VI 120. paroemiogr. Gr. ed. Leutsch, I 210. II 13. with the notes). Nitzsch renders it 'story (*Mährchen*) for or before Alk.' These immortal books are, as Lucian says (ver. hist. I 3; the whole 'history' is a travesty of the adventures of Od.), the prototype of all fairy tales. Their popularity is proved by the summaries inserted in the works of later poets (Eur. Tr. 433—444. Prop. III [=IV] 12 [=11] 25—37. Ov. ex Pont. IV 10 9—28. Tibull. IV 1 52—81. Juv. XV 13—22) and by the constant imitations, allusions and citations of historians, geographers, moralists, and writers of every class and every age. It is a main excellence of the Od. that these wondrous perils and escapes are *narrated* as past, not described by the poet as present. So too we have recollections of the great war in the songs of Phemios for the suitors ('the Return of the Heroes,' α 325—344, where the effect on Penelope is to be noted) and of Demodokos (see below); in the reminiscences of Nestor (γ 102—379), Menelaos and Helene (δ 78—619); and where Athene encourages Od. by the thought of the fall of Troy (χ 228—230). So in the II. the presence of the sons of Tydeus and Kapaneus among the Greeks introduces many incidents of the Theban war. (N. S. III, 112).—On the adventures of Od. as compared with Virgil's imitation, see Mure, bk. II ch. 10 §§ 4, 5.

BOOK I. (9).

1—38. *Od., after praising song and feast, tells his name and country.*

Odysseus is seated at the board of Alkinoos, king of Scheria. It is his 2nd day in Scheria, the 33rd in the general action of the poem (Mure, bk. II ch. 11 § 2). At breakfast, on hearing the blind minstrel Demodokos singing of a dispute between Achilles and himself before Troy (*θ* 43—47. 62 seq.) he had been moved to tears; later in the day he had listened with delight to the same minstrel's song describing the detection of Ares and Aphrodite by Hephaistos (*θ* 266—368); and now at supper he has been hearing the tale of the Wooden Horse, his own choice, and has again been overpowered by the recollection (*θ* 471—531). Alkinoos, who had before observed his agitation (*θ* 93—97), has asked the stranger his name and country (*θ* 532—end).

2=λ 355. 378 etc. ἀριδ. with gen. λ 540 etc. So in Hom. ἐξοχος Ἀργείων. δία γυναικῶν. (cf. 1 29). δαιμόνιε and δειλὲ ξείνων. in Herod. IV 126. VII 48. δαιμόνιε ἀνδρῶν. In Lat. *sancte deorum* etc. From 2—15 *Od.* replies to *θ* 536 sq. where Alkinoos stayed the song, seeing it pained his guest.

3, 4=α 370, 371. Inscription on the brazen statue of the harper Anaxenor in the Magnesian theatre. Strab. XIV 1 § 41 p. 648. τῶδε is explained by α. as α 376 sq. δ 197 sq. So τῶδε in v 334 sq. *Od.* had himself carved a portion for Demodokos (*θ* 471—483), because minstrels 'deserve past all the human race | reverend respect and honour, since... | the Muse informs them and loves all their race.' He must have been taught by the Muse or by Apollon, and therefore *Od.* called on him to sing of the Wooden Horse (*θ* 487—498). The minstrel in Hom. is θεῖος, θεσπῖς, ἐπῆρος. When Agamemnon set out for the wars, it was to a minstrel's care that he committed his wife (*γ* 267 sq.). When Phemios pleads for his life, he warns *Od.* that he will rue the death of a minstrel, who sings to gods and men (*χ* 344 sq.). See Lauer 198 sq. Welcker Ep. Cykl. I 338 sq. Terpstra 244—252. Music, dance and song are ἀναθήματα δαιτὸς (α 152. φ 430); lyre and feast are mates (συνήγορος *θ* 99. ἐταῖρη ρ 271. h. Merc. 31). The words of *Od.* are well suited to the peaceful and luxurious (*θ* 248 seq. cf. Obbar on Hor. ep. I 2 28. Macrobian Sat. VII 1 § 14) habits of his hosts. A like compliment on their skill in dancing won their hearts a little before (*θ* 382 sq.). Cf. the picture of the home life of Aiolos (κ 8 sq.).

5 sq. Some, says Sen. ep. 88 § 5, make Hom. a Peripatetic, some a Stoic, some, because he extols quiet times, when life is passed in feast and song, an Epicurean. Plat. rep. III 390 a. condemns the passage as teaching sensuality. Lucian's *parasite* (c. 10) fortifies himself by the authority of Od. Eratosthenes (Ath. I 28 p. 16 d), to avoid the difficulty of regarding the Phaiakes 'dear to gods' as voluptuaries, reads in verse 6 *κακότητος ἀπούσης*. Cf. Ath. V 19 p. 192 c d. Herakl. Pont. ib. XII 5 p. 512 b. cites Homer as the father of Epicurean tenets, and so Homeri vita p. 364 Gale and Ath. himself (ib. 6 p. 513 a; Megakleides ib. b and Eust. θ 248 look on Od. as humouring his hosts). Cf. Eust. here. The mistake arose from ascribing to *τέλος* its later philosophical sense 'the highest good,' 'the end and aim of life.' Against this the Schol. protests, while Aristot. (pol. VIII 3 § 9. cf. the whole of ch. 3 and 5) and Max. Tyr. XXVIII [= XII] 1, 2. justly see here a praise of liberal recreation. St Basil, who speaks, alluding to this place, of poets who make happiness to consist in well-spread boards and licentious songs, a little after regards Od. as the exemplar of patient virtue de leg. libr. Gent. 2. 4. Vol. ii. 175 e. 177. ed. Ben. The 'vine and figtree' of the O. T. (1 K. 4 (20) 25. Mi. 4 4. Zoo. 3 10. cf. Eccl. 5 18 sq.) help us to understand Od. To the much-enduring veteran peace and plenty, enlivened by song and the sight of a contented people, are an 'end,' a boon which may support him under his sufferings. He has a special reason for owning this now, as his grief has damped the mirth of the feast. ο 373 has been as needlessly criticised as this passage.

6 *κατέχη*. 'Delight holds, masters a whole people,' as he hyperbolically calls the crowd of guests.

7 *δαῖτ*. cf. Straton in Ath. X 29 p. 382 d. *ἀκ*. cf. ν 9.

8 *ἤμενοι*. I 218. K 578. ξ 448. In later times the Greeks reclined on couches at meals. *κρ*. In use like a tureen (or a punchbowl), a large vessel in which the wine was *mixed* (hence the name) and then drawn off in a can (*πρόχοος* σ 397) by the cupbearer (*οἰνοχόος*), who went round from left to right (*ἐπιδέξια* φ 141) filling the guests' cups. α 110. γ 339, 340. η 179—183. ν 50—54. σ 418. 423. 425. υ 252 sq. The *κρητήρ* was sometimes of gold (Ψ 219) or silver edged with gold (δ 615 sq.) or silver (ι 203). The heroic age was moderate and mixed its wine with water (ι 208 sq.).

12. Hence Aen. II 3. 10. 12. Cf. Plut. quaest. conv. II 1 3 § 1.

13. $\delta\phi\rho'$ —end= λ 214. So $\nu\alpha$ θ 580. ι 53, of fate.

14. Cf. H 703.

15. = η 242. Οὐρ. here 'heavenly,' in E 898 'sons of Ouranos,' i. e. Titans. The gods are reproached as the authors of calamity. α 33. γ 88. 152. 160 sq. δ 722. ζ 172—174. λ 555. NAEG. 66.

16—18. Reply to θ 550.

17. $\phi\nu\gamma$. $\dot{\nu}\pi\omicron$. Anastrophe for $\dot{\nu}\pi\omicron\phi$. Φ 57.

18. $\xi\omega$ (as well as the conj. $\epsilon\dot{\iota}\delta$.) depends on $\delta\phi\rho\alpha$. His name must first be known, before he can become $\xi\epsilon\dot{\iota}\nu\omicron\varsigma$. α 170—174. η 550—556. \omicron 260—264. But hospitality must be shewn before any questions are asked as to name and business Z 174 sq. Θ 550 sq. $\alpha\pi\omicron\tau\rho$. Like Diomedes and Glaukos. Z 224.

19 sq. Odysseus here maintains the character given him by Helene Γ 200 sq. and Nestor γ 121 sq. He is neither the cunning villain of tragedy, nor the exemplar of every virtue and talent (as in Herakl. allegor. Hom. p. 495 ed. Gale. Strab. i 2 § 4 p. 17. Schol. Θ 93); he always shews the adroitness for which he is commended by Athene ν 291—301. Though by no means hard-hearted (ν 190), he masters his feelings when he meets his mother's shade, when he first sets foot on his country's soil, when he sees after so long an absence his wife and father. N.

$\epsilon\zeta\mu'$ 'Od. A. This frank announcement (cf. ι 500 sq. θ 158 sq. 178 sq. μ 211. T 430 sq.) is explained by θ 486—520, where at the request of Od. Demodokos had sung of the Wooden Horse, i. e. of the crowning exploit of Od. Cf. Aen. I. 378 seq. *Sum pius Aeneas... fama super aethera notus*. In both Il. and Od. Laertes is father of Odysseus, who nevertheless is reigning king.

$\pi\alpha\sigma\iota$ $\delta\delta\lambda$. to be taken together as ι 422.

20. $\alpha\nu\theta\rho$. $\mu\epsilon\lambda\omega$. So μ 70 'Ἀργὼ πᾶσι μέλουσα. Theogn. 245, 6 'Thou shalt not lose thy fame even after death, $\delta\lambda\lambda\iota$ $\mu\epsilon\lambda\acute{\eta}\sigma\epsilon\iota\varsigma$ | $\alpha\phi\theta\iota\tau\omicron\nu$ $\alpha\nu\theta\rho\acute{\omega}\pi\omicron\iota\varsigma$ $\alpha\lambda\epsilon\nu$ $\epsilon\chi\omega\nu$ $\nu\omicron\nu\omicron\mu\alpha$.' Not 'The fears of all the world for policies' (Chapman, cf. Worsley), but much rather 'the talk' (fabula. Hor. sat. i 6 31 *puellis | iniciat curam quaerendi singula, quali | sit facie* etc). There is probably an allusion to earlier poems (Welcker, Ep. Cyklus I 288, 349). $\kappa\alpha\iota$ couples $\iota\kappa\epsilon\iota$ and $\mu\epsilon\lambda\omega$, 'who stand in the world's eye, and my (it might be 'whose') fame &c.' $\kappa\lambda$. $\omicron\upsilon\rho$. $\iota\kappa$. = Θ 192. Elsewhere $\omicron\upsilon\rho$. $\iota\kappa$. is used of light, sound, scent, or sometimes violence and wrong, wide-spread, notorious, reaching to heaven. Cf. ι 264.

21. 'Ιθ. εὐδ. β 167 and often. See Buttmann's Lexilogus. Most scholars however take it as = εὐδηλος.

ἐν δ'. i. e. ἐνεσσι δέ.

22. N. εἰν. B 632. N. 'clothed in forests.' v 351. Str. x 2 § 11 p. 454, was doubtful whether Neriton was the same mountain with Neïon, or no. Cf. ib. § 10 p. 452. Aen. III 270—273. a translation of this passage. Ov. met. XIII 710, 711. trist. I 5 57. Mr Bowen calls Ithake "a ridge of limestone rock... the general aspect being one of ruggedness and sterility, rendered striking by the bold and broken outline of the mountains and cliffs, indented by numerous harbours and creeks (v 193). The climate is healthy (ι 27)." Crates and Philoxenos read Νήιον cl. η 81.

23. ναι. α 404. δ 96. So ναιω B 626. In Plato we find ἡ πόλις οἰκεῖ καλῶς. In such cases we must not speak of 'active for passive,' but rather see the work of imagination, giving life to inanimate things. The islands 'dwell' about the home of Od.

24. Cf. α 246. π 123. τ 131. hymn. Apoll. 429. Ov. trist. I 5 67. heroid. I 87. Δουλ. One of the Echinades (Str. VIII 2 § 2 p. 335. 3 § 8 p. 340. x 2 § 10 p. 453. afterwards called Δολίχα § 18 p. 458. Str. confutes Hellanikos who identified it with Kephallenia, Andron who made it a part of Kephallenia, Pherekydes, who, as afterwards Paus., made it = Paleis, a town of Kephallenia. § 14 p. 456. cf. Paus. VI 15 § 7). It was rich in grass and wheat (§ 335. π 396). Its ruler was Meges (B 625). It was larger than Ithake π 247. 251. B 630. 637.

Σάμη (ο 367. π 249. υ 288) or Samos (B 634. παπαλόεσσα δ 671. 845. ο 29), afterwards Kephallenia (Str. x 2 §§ 10—14, pp. 452—456). Same afterwards was the name of a town in the island. Liv. XXXVIII 28 sq. In Hom. the people are called Κεφαλλῆνες (B 631 etc.) and are subjects of Od.

ὕλησσά before Z. So we have short vowels before Ζέλεια and Σκάμανδρος. ὕληντι Ζακ. in α 246, for Hom. uses the terminations -δεις and -heits as fem. before names of places, as Πύλος (α 93). ἡμαθόεις, ἀνθεμόεις, ἀμπελόεις, ποιήεις, πετρήεις, ὀφρυόεις, ἡνεμόεις, are so used. Cf. κ 527 n. Ζάκυνθος (or Zante) was well wooded and fertile in Strabo's time (x 2 § 18 p. 458). It was, like Same, subject to Od.

25, 26. Strabo (cf. I 2 § 20 p. 28. § 28 p. 34) x 2 § 12 p. 454 sq. following earlier writers makes χθ. (which he himself allows properly to mean 'low,' being the same word as *humilis*, cf. χθές

heri, κ 196. μ 101.) = adjoining the continent (Mr Bowen puts a meaning into Str. which his words will not bear, when he speaks of it as *lying under* the neighbouring mountains of Acarnania); *πρὸς* ζ. = to the N.; and *πᾶν* (in this he is right) not 'highest,' but 'furthest.' From κ 190 sq. ν 240. M 239 sq. hymn. Apoll. 436 (where Zephyr drives the ship 'towards dawn and the sun'), Herodot. IV 40 § 1 and esp. Pind. Nem. IV 69 (= 111 one cannot pass '*πρὸς* ζ. of Gadeira') it is plain that *πρὸς* ζ. must mean 'to the W.' Ithake, it is true, lies NE of Same, but Hom. had no maps, and, though we may be as reluctant as Str. to see an error in him, there seems no help for it. Translate, 'but Ith. itself (as opposed to the other islands) lies low, furthest to the W.' *ἐν δὲ λ. κ. η* 244 (cf. δ 608) with shelving shores.

27. *τρ.* ν 242, 243. cf. α 247 *κραναήν* Ἴθ. Γ 201. δ 601—608. *παίπαλδессαν* λ 480. π 204. Hor. epist. I 7 41. Cic. de or. I § 196. Mure's Journal I 72.

δγ. Cf. ν 246. Hea. opp. 783. 788. 794.

28. *ῆς*. Cf. ι 34. 'than one's country.' So *sui amor* 'self-love.'

29. *αὐτόθ'* explained by *ἐν σπ. γλ.* So δ 362. I 517. Φ 201. Ω 673. 707. cf. ι 96. λ 187.

ἔρυκε—εἶναι = α 14, 15. See Athene's plea for Od., who, in a woody isle (Ogygia), the navel of the sea, was held captive by Kal., daughter of Atlas; nor could all her soft words charm away his homesickness; nay, in his desire to see even the smoke from his country's hearths, he longed to die α 48—59. ε 150 sq. She offered him immortality and perpetual youth (ε 136. η 251—258). Od. is the only mortal contemporary with the Trojan war who lives with a goddess in Hom. See ε 118 sq. Thetis has left Peleus, and lives with her father Nereus. Sons of gods fight before Troy, but no more are born. NAEG. 152. cf. 44. Eos obtained for Tithonos immortality, but forgot to pray for youth (Hence the prov. 'The old age of T.' paroem. Gr. I 266. II 87. Hor. carm. II 16 30. Mimn. ap. Stob. flor. 116 33).

διὰ θ. Cf. ι 2 n.

31. *Κίρκη*. See κ 135—end. esp. 483 sq.

32. *Al.* Epithet of Kirke also in μ 268. 273. Name of her island κ 135. λ 70. μ 3.

33=η 258 (sing.) cf. ι 500.

34. $\omega s = adeo$. ηs cf. ι 28 n. Od. never forgets his son (B 260. Δ 354) or wife or parents (λ 170—213). See the scene in which Od. is landed in Ithake, which a mist raised by Athene hides from him, and his transport when the truth bursts upon him, and he falls down and kisses the ground (ν 219—360). Cf. Ov. ex Ponto ι 3 33 sq. This verse became proverbial. Lucian, patriae encom. ι. Anth. Pal. IX 395 ι.

35. γ' γν. δ 362. 709.

π' $\iota\sigma\tau\alpha$, with allusion to the offer of a rich dowry with Nau-sikaa η 314.

36. $\tau\omicron\kappa.$, Homer does not use γορεύς.

37. $\epsilon\iota \delta\acute{\epsilon}$ [βοῦλει] ἀγε = *age sis*. α 271 etc. $\epsilon\iota \delta\acute{\epsilon}$ alone I 262. cf. 46. The adversative force of the $\delta\acute{\epsilon}$ is so much obscured in this phrase, that it even begins an address. Z 376. P 685. Ψ 581. It also begins the apodosis δ 831 sq. X 379. Ap. Rh. I 657. NÆG. on A 302.

38. Ζεύς ι 15 n. γ 132. 152. 160. ε 132. This was before Od. had offended Poseidon. ἀπὸ Τρ. Ω 492. ἀπ' οὐρανὸθεν λ 18. εἰς ἑλαδὲ κ 351. Cf. λ 587. Others see here a tmesis for ἀπ' ὀντι. Numerous as are the references to Troy in the Od., none are to events in the Il. (Müller).

39—81. *Sack of Ismaros and fight with the Kikones. Tempest on the onward voyage off cape Maleia.*

39. After the fall of Troy the Greeks parted company, Od., Nestor and Diomedes going to Tenedos, Agamemnon remaining behind, whom Od. afterwards rejoined, but ultimately sailed with only his own 12 ships (ι 159) homewards by the Thracian coast. In the Νόστοι of the cyclic poet Hagias Neoptolemos returned by land and met Od. at Maroneia in Thrace (Proklos ap. Phot. bibl. cod. 239). The Kikones were enemies, having helped Troy ('spearmen' B 846. P 73). In historical times they were known as a Thracian tribe on the Hebros north of Thasos Herodot. VII 59. 108—110. Their town Maroneia (from Maron ι 197 n. who had a ἡρώων there Eust.) is often named e.g. by Dem. 1213.

40. Ἴσμου. ι 198. Name of a mountain and town. We also find a lake Ismaris Herodot. VII 169, the πεῖθρον (outlet?) of which was called Odysseion Eust. The dat. Ἴσμου. more exactly defines Κικόνεσσι. So Κόπρον ἔκασ... ἐς Πάφρον θ 362 sq. Cf. Ω 614 sq. Θ 47 sq.

αὐτοὺς 'the men themselves,' πολίτας out of πόλις. So παρ' αὐτοῖς (κατὰ σύνεσιν from Ἀθήνας) Lucian Nigrin. praef. Hemst. cf. Timon 9. Matth. Gr. Gr. § 435. θεοὶ understood out of θεογονία Plat. legg. x 886 c. *senatus* out of *senatoria* Cic. Brut. § 112.

Freebooting was not condemned by the heroic code of honour. ι 254 n. Thuc. I 5. Thus Od., in the character of a Cretan, calls piracy his chosen vocation, suggested to him by a god (§ 227 sq.). Speaking in his own person, he resolves to replace by pillage the flocks wasted by the suitors ψ 357. Eumaios does indeed condemn the practice, but still says that Zeus sends the spoil § 85 sq. cf. 262. The Greek heroes on their return from Troy enriched themselves by plunder Str. III 2 § 13 p. 150. I 2 § 31 sq. p. 38 sq. Theophr. ap. Ael. v. h. IV 20. In these forays the cities were burnt, the men put to the sword, the women and substance carried away (I 129. 589—594. H 448—463. Δ 624 sq. 670—675. Σ 28. Τ 191 sq. α 398. λ 401 sq. § 262 sq. φ 18, 19) and the crops destroyed A 154—156.

42 = 549. κλοι Aen. V 305. *nemo... mihi non donatus abibit. ιως (μοίρας)* M 423. ι 83 n. On fem. adj. used as subst. (ὄγρη. τραφερή. κερτομή. etc.) see Lob. paralip. 350. 361. Ameis on α 97. So in Germ. "die Stärke, die Schwäche" etc. Relative or proportionate, not absolute equality is meant A 122—168. 468. cf. ι 160. 550 sq. On the division of spoil see P 231. X 118. π 385. ρ 80. Judges v 30. I Sam. xxx 1—5. 8—31. Cruden's concordance s. vv. *spoil. spoiler* etc. *prey*.

43. διερχώ from διεσθαι (διώκειν). cf. στυγρός. In § 201 = *fugator*. here = *fugax*. So φοβερός. σφαλερός. *gnarus. formidolosus. fearful*. are all used actively as well as passively (Lehrs de Aristarchi stud. Hom. 56—61, on the errors of later poets and grammarians).

44. ἡνώγεα κ 263. νέα is a monosyllable ι 283. cf. ἡμέας 43. μέγα v. = II 46.

45, 46. Cf. I 466, 467. 469. πίνετο—ἔσφαζον. A similar change from act. to pass. π 108—110. with ἔσφ. 'my men slaughtered.' cf. ἑμαχ. βάλλον 54 sq. δ 579 where there is a change from 1st to 3rd person.

ελ. ελ. βούς = α 92. The rhythm represents the slow heavy step. ελ. cf. Hes. theog. 983. It means 'with trailing foot;' and so it is used by Eupolis ap. Ath. VII 26 p. 286 b. γυναῖκες ελ. ελ. (cf. *salix*) also seems better applied to shuffling, crooked gait, than to crinkled horns.

47. K. K. Hom. is fond of such alliterations. γ 272. ἐθελων ἐθελουσαν. κ 82. υ 173 sq. αἰπολος αἰγῶν | αἴγας ἄγων... αἰπολοῖσιν. ε 97. N 131. Bekker Berl. Monatsber. 1860. 316—319. 570, 571. We have other examples of reprisals Δ 671 sq. ξ 265 seq.

49. ἦπ. ν. (the men of Ismaros. μὲν—καὶ γ 351. A 267. ἀφ' ἱπ. from chariots. E 13—20. δ 708.

50. καὶ ὅθι χρῆ. Hor. carm. 1 15 25 *sive opus est. πεζόν.* i. e. χ. τινὰ π. ε. μάρνασθαι. Cf. λ 159. ι 314 n. τινὰ has often to be supplied with the inf. or part. α 392. 411. λ 159. τ 221. 556. Examples of chieftains leaving their chariots and fighting on foot Γ 29. Δ 419. E 494. Δ 48 sq. 211. M 176 seq. Π 426 sq. In such cases the charioteer remained near at hand (P 501. cf. Δ 207). See Caesar's graphic description b. G. IV 33.

51=B 468. Friedländer (analect. Hom. NJB. Suppl. III 482) counts this among the interpolations of battle scenes from the II. For 54, 55 (=Σ 533, 534) are here out of place. cl. ἐμαχ. (i. e. the Kikones) βᾶλλον (both sides, but see ι 46 n.) and μένομεν. 56=Π 777.

ωρη 135. καίρῳ is similarly used by later writers.

52. ἥερ. See 56. Γ 7. Διὸς αἶσα P 321. λ 61 δαίμονος αἶσα κακῇ. So λ 292 μοῖρα θεοῦ. The notions of fate and of the will of the gods are not yet distinguished. NAEG. 125. 127. 145. Brouwer II 440.

53. ἴνα. cf. δφρα 12.

54. στήσ. μ. *acie instructa.* cf. λ 314. ἐμάχ. μ. In this 'etymological figure,' known as the 'cognate acc.', the noun is generally defined by an adj., article, or other attribute, or has itself a pregnant sense, beyond that of the verb. Here ἐμ. μ. implies a hard-fought battle. We have also in Hom. ἀγορεύειν ἀγοράς B. 788. αἰχμάζειν αἰχμὰς Δ 324. βουλεύειν βουλὰς ζ 61. δαινύναι δαῖτα I 70. φυτεύειν φυτὼν ι 108. χεῖσθαι χοῆν κ 518 etc. Ameis on η 50. Lob. paralip. 501 sq. Cic. Phil. 2 § 42. Suet. Domit. 12 *Iudaicam vixerent vitam.* Gell. II 18 § 9 *servitutem servivit.*

55. βᾶλλον in Hom. means 'to strike' not 'to aim at' Aristarch. ap. Lehrs 71 sq.

56=Θ 66. Δ 84. The Homeric day is divided into ἡὺς, δελή and μέσον ἡμαρ Φ 111. With ἑρὸν ἡμαρ cf. Δ 194 κνέφας ἑρὸν.

Rivers also are *tepel*. The day is sacred, because it is the gift of the god of light.

57. δ' cf. κ 125 sq. η 108 sq. (δσσον...δς δέ).

58=Π 779. Virg. ecl. II 66. Hor. carm. III 6 42. Thirlwall I 251 (ed. 1845). "Their name was not yet given to portions of the day; these the poet usually describes by the civil occupations belonging to them; as, the time when the wood-cutter rests from his toil, and takes his repast (Λ 86); the un-yoking of the oxen, or the time when the judge quits the seat of justice (μ 439). The filling of the market-place, so long retained for the like purpose among the Ionian Greeks, was probably derived from the same antiquity." On the other hand Eos yokes the oxen Hes. opp. 581. See Steph. thesaur. ed. Didot s. vv. βουλόςιος. βούλουςις. βουλυτός.

59. καὶ τότε δὴ Π 780. cf. κ 145.

60. "It was a mania (*morbis*) with the Greeks," says Sen. de brev. vit. 13 § 2, "to ask what number of rowers Od. had, whether the Il. was first written or the Od. and whether they were by the same author." Zoilos, 'the scourge of Hom.', (μ 447 n.) asks how precisely six from each ship fell 'as if to order' and gravely adds 'Fictions ought at least to be plausible.' Krates says that the whole loss (72 cf. ι 159) was spread equally over the fleet. Schol. and Eust.

62=105. 565. κ 77. 133. On passing through fairy land, says Eust., the poet is purposely vague in stating the course of the fleet.

63=ι 566. κ 134. ἀσμ. ἐκ θ. also T 350. Cf. ἀσπασίως κ 131. Σ 232. T 72. "Ἀσμενος is used of a very ambiguous joy also in Herod. VIII 14 § 1. 18 § 1. Plat. legg. III. 678 c.

64. ἀμφ. γ 162. Cf. for the form εὐπνύσασσα Lob. paral. 472.

65. τῶνδ subject to αἰῶσαι. Cf. B 355. 382 sq. II 209. P 254. This verb has the acc. after it also in Λ 258. 461. M 477.

τῶνδ. Then, as now, he who had made three attempts, had done all that could be expected of him. Λ 462 sq. Theocr. XIII 58. The calling is a last farewell to the dead, the only honour which Od. can shew them. If he had been able, he would have rescued their bodies and buried them. NAEG. 248. 414. [Schol. Q. and Nitzsch take the call to be a summons to stragglers. Eust. (quoting Pind. Pyth. IV 160) says, that it was customary to call

thrice on friends left dead on foreign shores; a sort of *ψυχοπομπία*, the dead being drawn to their homes by the sound. The Athenians, he adds, raised a cenotaph on the shore to those who were lost at sea, and called them thrice by name. Among the Bithynians the souls of such as had died in foreign parts were called by name to share in the funeral feast (Arrian ap. Eust.). But here there is no allusion to the *manes*. Achilleus indeed at the pyre calls on the shade of Patroklos *Ψ* 221. In later times the *conclamatio* took place before the corpse left the house Eur. Alc. 626. Lucan II 23. Aen. I 219. At the grave the last *Vale*, *Have* was uttered Aen. III 67. VI 505. Auson. parent. praef. 14. epitaph. her. 13 (the three last passages relate to cenotaphs).] N.

67. *ἐπ. δν. ε* 109 (of Athene). 67—69 = *μ* 313—315.

68, 69. *σύν—νύξ=ε* 293, 294. *σύν*. 'at the same time,' 'therewithal.' In Hom. prepositions have not yet lost their original adverbial force. Hence the frequency of tmesis. This use of prep. is most common before *δέ*. So too in Herod. and Trag.

70. *ἐπικ.* acc. to Eust. (from *ἐπὶ κάρ* 'head foremost' II 392) headlong, with stern raised high, running before the wind *ν* 84. But it may well bear its common sense (Herod. VII 36) 'cross,' *πλάγαι* Apollon.

71. *τρ.—τετ.=Γ* 363 (of a snapping sword). The grating sound is imitated by the words. cf. *λ* 594—599.

73. *προερέσσαμεν*. Aristarch. for *προερύσσαμεν*. A 435. *ν* 279. 497. They rowed with might and main in order to run the ships fast aground *ν* 113 sq. For *ερύσσαμεν* see *κ* 403.

74. *συνεχὲς* a dactyl also M 26. Cf. the long *α* in *ἀνέφελος* *ξ* 45. *ἀκάματος. ἀθάνατος. ἀπονέεσθαι.* *ν* is lengthened in *θυγατέρεσσι. δυναμένη. ὑλακώμωροι*. On the freedom of quantity in Hom. see Bekker Berl. Monatsber. 1861. 646—650. Herod. I 67 § 1 *συνεχέως αλεῖ*.

75 = *κ* 143. cf. *κ* 379. Z 202. Ω 129. Cic. Tusc. III § 36 *ipse suum cor edens*. 2 Sam. xiii 39.

76 = *ε* 390. *κ* 144. With Eos comes the full and perfect day.

78 = *λ* 10. *μ* 152. *ξ* 256 etc. The labouring spondees also in Aen. III 269 *quia cursum ventusque gubernatorque vocabant*.

79. cf. *ε* 168.

80. ἀλλδ. So (in place of εἰ μὴ) E 23. P 322. η 280. Maleia (or Malēa, now Malio di St. Angelo), the SE. horn of Laconia, so feared on account of the winds and swell, that the prov. bad mariners forget their homes after doubling the cape; its terrors drove merchants from E. and W. to make an emporium of Corinth Str. VIII 6 § 20 p. 378. Here the fleet of Menelaos was dispersed by a storm γ 287 sq. δ 514. the Argonauts also (Herod. IV 179 § 1) and Silenos (Eur. Cycl. 18) felt the wrath of hoarse M. (Prop. III 17 8. Stat. Th. VII 16), which gave Gelon a pretext for not bearing a part in the battle of Salamis Herod. VII 168 § 5.

82—104. *Adventure with the Lotos-eaters.* (Cf. Tennyson's poem.)

82=ξ 313, 314. ἐν. a standing round number, derived from the division of the month into decads. Cf. Hes. opp. 766. 810—814. κ 28. μ 447. A 53. Z 174. Ω 610. 664. 784. h. Cer. 47. 51. Without δεκάτῃ only M 25. Ω 107. So 'the 11th or 12th day' (β 374. δ 588).

83. δεκάτῃ ἡμέρᾳ understood out of ἐνῆμαρ. κ 81. η 268. The article is prefixed or not as metre requires B 329. ξ 241.

84. Ἀωτ. Many nations were named from their chief or peculiar diet; thus from milk (N 6. Str. VII 3 §§ 2. 6. 7 where he quotes Aeschyl. IX 4 § 5. XII 3 § 26. pp. 296. 298. 300. 302. 311. 553), from fish (Herod. III 19 sq.), from roots, seeds, flesh, locusts, elephants, ostriches, turtles (Str. XVI 4 §§ 9—14. pp. 771—773), from millet (Xen. anab. VII 5 § 12. See more in Hoogeveen dictionary analog. Cambr. 1800. p. 281).

The lesser Syrtis (gulf of *Cabes* in Tunis) was called Loto-phagitis; at its E. extremity lay the island Meninx (also called Lotophagitis or isle of the L. now *Jerba*), where was an altar of Od. and where the lotos abounded (Str. XVII 3 § 17 p. 834. cf. III 4 § 3 p. 157). Hence Polyb. (ib. I 2 § 17 p. 25) placed the L. of Hom. there, saying that we must not seek them far from Maleia, since foul (δλοοί) winds would not drive Od. in a straight course, and if (as some thought, e. g. Artemidoros Str. III 4 § 3 p. 157. XVII 3 § 8 p. 829) the L. lay beyond the pillars of Herakles, Od. must have made 2500 stadia a day. Herod. IV 177 places the L. on the mainland. Thus it is certain that there was a people of the name in Libya, whither Boreas would drive Od. (as Jason Herod. IV 179 § 1) from Maleia.

87. ἐπασ. cf. ι 93 ἐπ᾽ ὁδῶν (or ἐπασσ-) from πατέομαι

(connected with *pascor*, *food*, etc). ἐπασόμεν from *πάομαι. On the gen. cf. ι 102.

88—90 = κ 100—102. προ. κ 100. μ. 9.

89. ἐπὶ χ. etc. θ 222. κ 101. cf. ι 191. Men, who eat ἀρούρης καρπὸν (Z 142. Φ 465) or Δημήτερος ἀκτὴν (N 322. Φ 76) are thereby distinguished at once from the gods (E 341. ε 196—199) and from beasts (ὠμησται).

90. vv. 94, 95 suppose a greater number than three; and a simple reconnoitring party (which was numerous, as we see in the stories of Polyphemos and Kirke) is turned into a formal embassy (κ 102, where the verse is in its proper place).

92. cf. Sil. III 311 *lotos nimis hospita*.

93. Artemideros l. l. speaks of the lotos as a grass and root, which served for drink as well as meat in a dry and thirsty land. Herod. IV 177 calls it the sole food of the people, a fruit of the size of the mastich berry, and in taste very like a date. Polyb. XII 2, who had seen it, says (ap. Ath. XIV 561 d): "the tree is dwarf, rough and prickly, with a green leaf like the rhamnus. The fruit at first resembles the white myrtle berries, afterwards it turns purple, and attains the size of the round olives; the kernel is very small. When ripe, the fruit is gathered; part is beaten up with groats and preserved in jars for the slaves' consumption; part, after picking out the kernel, they store up for the use of free men. In flavour it resembles figs or dates, and has a sweeter scent than either. Wine too (so also Herod. l. l.) is made of it, after it has been steeped in water and crushed, of an agreeable taste, like good mead. This wine they drink without water and make vinegar of it; it will not keep more than ten days." Plin. h. n. XIII 17 (32) § 104 sq. (after Theophr. h. pl. IV 3): "the tree grows to the size of a pear, though Nepos Cornelius says it is dwarf. The leaves are jagged, like those of the ilex. The fruit is of the size of a bean, and of a saffron colour...Armies are said to have subsisted upon it in their march through Africa etc." Shaw's Travels (2nd ed.) 143. "The *lotus arbor* of the ancients appears to be the same plant with the *Seedra* of the Arabs. This shrub, which is very common in the *Jerdeed* and other parts of *Barbary*, has the leaves, prickles, flower and fruit of the *ziziphus* or *jueb*; only with this difference that the fruit is here round, smaller and more luscious. This fruit is still in great repute, tastes something like gingerbread, and is sold in the markets all over the southern districts of these kingdoms."

94 sq. Hence the moral applications of the story Plat. rep. 560 c (see the Schol.) cl. 559 d. e. Lucian de merc. cond. 8.

95, 96. ἦθ. βούλ. They had not the *will*..., but they *wished*.

96. βούλ. pl. after the collective δστις. O 731. v 188. χ 315. μετ' ἀνδρ. more closely defines αὐτοῦ. ι 29 n. κ 96. 271. 511.

97. Xenophon, haranguing the Ten Thousand (anab. III 2 § 25) "I fear that, if we once learn to live in indolence and abundance, and to consort with the fair and tall women and maidens of the Medes and Persians, we shall like the lotos-eaters forget our homeward march." λαθέσθαι (cf. o 322). Ov. ex Pont. IV 10 19.

99. ὑπὸ ζ. to be taken with ἐρύσας.

102. ἀάθηται. conj. after a final particle, even when the principal verb is in a historical tense. So regularly in Thuc. Cf. θ 580. κ 24. X 282.

103, 104 = δ 579 sq. ι 179 sq. 471 sq. 563 sq. λ 638. μ 146 sq.

105—151. *Manners of the Kyklopes; landing on the isle of goats.*

105 = 62. Od. passes into fairy land; hence there is no indication of wind or course. Eratosthenes (ap. Str. I 2 § 19 p. 26) "Hom. seems to place the wanderings of Od. in the west, and the more distant the scene, the more numerous the marvels become."

106. Κυκλ. The K. of Hom. and Hes. have in common the one eye in the forehead, gigantic stature and gigantic strength, but in other points they differ, though confounded in later times. In Hes. th. 139 sq. 501 sq. they are three in number, sons of Earth and Heaven, allies of Zeus and forgers of his bolts. In Hom. they are a pastoral race, one of whom at least is son of Poseidon (ι 412) and all are akin to the gods (η 206); the Phaiakes their former neighbours were driven out by them from Hypereia (§ 4 seq.). The ungainly wooer of Galateia (Theocr. VI. XI. Ov. met. XIII 738 sq.) is more true to the Homeric type than the smiths or architects who afterwards ranked as Kyklopes. The scene of this, as of most adventures of Od., was in later times sought in Sicily Thuc. VI 2 § 1; near Etna Eur. Cycl. 20 sq. 114 sq. 297 sq. (compare the whole play); Str. I 2 § 9 p. 20. ib. §§ 10 fin. 11 p. 21 (the Kyklopes borrowed from the one-eyed Arimaspians of Skythian history); Cic. Verr. V § 146. Cf. de divin. II § 43. in Lipara Callim. Dian. 46—85. Eust. applies vv. 107—113 to the anchorites of his own day.

ἐς γαῖαν by anticipation. One crew reaches the land of the Kyklopes 181 sq. All land 142 on the isle of goats which is described 116 sq.

ὑπερφ. There seems no reason for distinguishing (with Aristarchos, *Lehrs* 152. 183) the character of the other Kyklopes from that of Polyphemos. The state of life is the patriarchal, each family lives for itself, careless of others 114, 115. Even the Laistrygones and Kimmerians have a more settled polity κ 114. λ 14. The only parallel in Hom. is the Nomad tribe of the Hipponomolgoi N 5. elsewhere the Troglodytai.

δθεμ. ι 112 n. 189. 215. ρ 363.

107. πεπ. Not with pious trust, but careless confidence, looking to Nature (cf. 111) for spontaneous sustenance, without labour on their own part. See Eust. 'All men need the gods' γ 48. The very Kyklopes must submit to disease sent from Zeus ι 411. and yet they reck not of him or the other gods, 'for we are far stronger,' says Polyphemos ι 274 sq.

108. φντ. φντ. ι 54 n. 84. The land of the K. proverbially happy, like Egypt and Arabia. Eust. 'Plough and plant,' 'sow and plant,' 'plough and dig' (Aristoph. *Plut.* 525) of the culture of corn and vines.

δρῶσι. This form is usually found only in verbs in -δω. yet see δηῖδων Σ 195. cf. N 675. δ 226.

109. Continually cited as a picture of a virgin soil Str. xi 4 § 3 p. 502. Plat. *ib.* xiii 1 § 25 p. 592. Diodor. v 2 § 4. 69 § 3 (in Sicily corn first grew). Dio Chrys. or. 64. Vol. II 208 ed. Dind. Celsus (ap. Orig. iv p. 214 ed. Sp.) applied it to the life of beasts, in proof of Epicurean tenets. 'Men,' he says, 'eat their bread in the sweat of their brow; beasts find their food ready, they plough not, they sow not.' Many passages from Lucian in Duport and Ameis. In Hom. this is another feature of the wildness of the race, that they have no agriculture. Cf. Herod. iv 19, of the Skythian Nomads. Spontaneous crops are elsewhere ascribed to the Golden Age, or to favoured races Hes. opp. 117 sq. Ov. met. I 101. the Gabioi *Æsch.* Fr. 184 Dind. Cf. Philostr. *her.* I § 2.

110. π. κρ. The chief crops of Greece Herod. II 36 § 2. αῖτος 'corn' stands for wheat, as with us.

111 = 358. Διὸς δμβρος Hes. opp. 626. 676. Cf. M 25. 279 sq. II 385. δ 477. ν 457. Ζεὺς δμβριος, ὑέτιος, νεφεληγερέτης (ι 67). Later writers still say Ζεὺς (or ὁ θεὸς) ὕει, βροντᾷ etc.

Herod. II 13 § 4. Plat. legg. VIII 844 c. esp. Aristoph. nubb. 365—424. Welcker I 165 sq.

δέξει supply *οἶνον* or *αὐτόν*. Change from relative to demonstrative construction.

112—115. The K. are also without civil polity, without public assemblies, without established usage or judicial sentence. cf. ι 215. A 807 sq. where the assembly and judgement seat and altars of the gods are in close vicinity. The cannibal nomads (*Ἀνδροφάγοι* Herod. IV 106) in like manner were strangers to law and justice. The dispensers of justice (*ἄνδρες δικασπόλοι* A 238 sq.) receive the *θέμιστες* from Zeus, who avenges their perversion II 386 sq. cf. B 205. I 98 sq. π 403. Themis orders the assemblies of gods (T 4) and men β 68 sq. The patriarchal stage of society, where each family lives in isolated independence, is called the Kyklopic by Plat. legg. III 680 a sq. Aristot. pol. I 1 § 7. eth. X 10 § 13. Cf. Philostr. imagg. II 18 § 1. Eur. Cycl. 120.

113 sq. These verses prepare us for the loneliness of Polyphemos which is necessary for what follows.

115. *παῖδ*. on the gen. cf. λ 285 n.

116. *λάχεια*. here and κ 509 there is a v. l. *ἐλάχ*. which Zenodotos adopted. Nitzsch (cl. *λάχυνη*) makes it = bushy, overgrown with brushwood)(130. See Lob. pathol. 177 n. 10.

117. *οὔτε σχ. οὔτ' ἀπ.* also in orac. ap. Plut. vit. Hom. c. 4. So Eur. Hel. 1577 sq. 'neither far nor near.' Cf. κ 94. The unused resources of the island are a fresh proof of the savageness of the neighbouring K. They have no navigation or commerce.

120—124. Rejected by Nitzsch (not. ad loc. and Sagenpoesie 174), because of the words *πολύμη* (for Homeric *πῶν*) *ἄροτος* (where we should have expected a concrete term) and esp. *κυνήγεται*, for which Hom. uses *θηρητῆρες*. *ἐπακτῆρες*. *ἐλαφηβόλοι* *ἄνδρες*. *ἀγρόται*. Other suspicious words are O 412 *σοφίης*. T 61 *τέχνη*. λ 565. M 393 *δμῶς*.

εἰσοιχ. *οἰχνεῖν* 'to resort' 'haunt,' freq. of *οἰχεσθαι* (cf. *φορεῖν*. *φέρεω*). γ 322. § 157.

123. *ἦμ. πᾶν*. θ 468.

125. *πᾶρα* i. e. *πᾶρεισι* cf. *ἐνι* 126. *μῖλτ.* B 632. 'all vessels were anciently *μῖλτῆλιφές*' Herod. III 58 § 2. For other colours cf. ι 539. λ 124. Red dye for ivory (Δ 141), for the crest of a helmet O 538. On the partiality to this colour in early times

Herod. iv 189 § 2. 191 § 1. 194. Plin. h. n. xxxiii 7 (38) § 115. Friedreich 332. This is a good example of a *standing* epithet. 'He does not mean that they have ships of *other* colours' Eust.

126. ν. τ. Like Od. himself ε 234 sq. οἱ κε κάμ. cf. ε 142 οἱ κέν μιν πέμπουσιν.

128. οἶά τε πολλά. ι 254. These words properly agree with the acc. contained in the verb. πολλά περῶσι = 'make many voyages.' Madvig Gr. Synt. § 27. Lat. Gr. § 229. Zumpt § 385. This being understood, it is more convenient to translate 'as men often cross the sea.' On the commerce of the time cf. θ 162—164. ι 253 n. λ 122 n.

130. οἷ. i.e. the τέκτονες. καί. "not only would they have built ships, but they would also by their toil have made the island εὔκτ." For the elliptical form of the conditional sentence cf. ι 303, 304. ν 205 sq.

132. ἐν as ἐνι 126. With ἐν—ἐν—ἐν 132. 134. 136. cf. ἐνθα—ἐνθα—ἐνθα η 114. 122. 127.

133. ἀφθ. 'unfailing.' η 117.

134. ἀροσις. Like *aratio* (Cic. Phil. II § 101) and Milton's *tillth*, and the modern *diggings*, used in a concrete sense, as appears more plainly from I 580. Ap. Rh. I 826. 868. βαθὺ λ. 'tall.' B 147. Theogn. 107. Herod. v 92 § 15.

135. εἰς ὥρ. 'by the time the seasons came round,' 'in season' κ 469. An Attic curse 'May so-and-so not come εἰς ὥρ.' Eust.

πίαρ. Buttmann's explanation (πίαρ subst.) is generally accepted both here and in h. Apoll. 60. ἐπεὶ οὐ τοι πίαρ ὑπ' οὐδας. μάλα, as above, is to be taken with the whole clause, as in Γ 25. K 108. P 67. 399. 'For in very truth fatness lies under the surface.' On ὑπὸ with acc. cf. Herod. II 124 § 3 τῶν ὑπὸ γῆν οἰκημάτων. 127 § 2 οὔτε γὰρ ὕπαστι οἰκήματα ὑπὸ γῆν.

136. πείσμ. Blomf. gloss. Æsch. Pers. 117. gen. term, explained by the following infinitives of purpose. § 269.

137. Cf. A 436 = o 498. Aen. I 168 sq. *hic fessas non vincula naves | ulla tenent, unco non alligat ancora morsu.*

εὐν. ξ 77. Ap. Rh. IV 1713. Quint. Smyrn. XII 346. graphic term for the stones let down by a rope from the prow, which keep the ship at rest, while the stern-cables (πρυμν. β 418. ι 178.

Ath. xv 12 p. 672 c) are fastened to a tree or rock (κ 96. 127 cf. ν 77 *πέισμα δ' ἔλυσαν ἀπὸ τρητοῦ λίθοιο*, where a perforated stone is specially provided for the purpose on the quay in Scheria).

138. Cf. ζ 295. *μῆναι χρεώ ἐστι*. 'all that is necessary is to remain etc.' *ἐπικέλσαι* like *appellere* alone without acc. cf. ι 148, 149.

139. Cf. ο 339. Ο 43.

140. ἀγλ. γ 429. Φ 345.

142. The imperfects resume the narrative, cf. 107. A god must have guided their course (κ 141) because of the darkness when mortal eye could not see to steer. Other special providences ι 154. 158. κ 157. So Priamos was led Ω 374. 445. Cf. Z 108. 128. Ψ 405. 782. NAEG. 65. 167.

143. *πρὸς φ*. 'nor was there light for us to see.'

144. Plut. de primo frigido ix 3 p. 948 quotes this passage to shew that *ἀήρ* anciently meant 'darkness.' In accordance with later usage Plut. reads *βαθύς*. Cf. the mist which shrouded the combatants about the body of Patroklos P 643 sq.

147. *οὔτε* not *οὐδὲ*, because an *οὔτε* is to be supplied before *τῇν νῆσον*. So λ 483. X 265. *οὖν* with second member also λ 200; elsewhere with first α 414. β 200. The rhythm imitates the gathering swell and sudden break of the wave cf. λ 595 sq.

150=547. μ 6. Cf. ο 499. *ρηγμ*. properly 'the breakers,' 'the surf.' T 229. μ 214. Ap. Rh. i 1004. iv 1575.

151=μ 7. Cf. τ 50. 342. ι 662.

152—215. *Hunt and feast on the isle of goats; Od. crosses with his ship to the land of the Kyklopes, and goes into the cave of Polyphemos.*

152. Occurs 38 times β 1. etc. *ροδοδ*. from the broad streaks of rosy light which are shot up into the Grecian sky at day-break. Eos also rosy-armed (h. Hom. xxxi 6) Aen. vii 25 *Aurora in roseis fulgebat lutea bigis*. Cf. ι 307 n.

153. *νῆσ*. depends on *θαυμ*. and *κατ' αὐτ.* is to be taken with *ἔδιν*. cf. π 63.

154. *νύμφαι*. Z 420. Like Artemis, their mistress, the rural (*ἀγρονόμοι*) Nymphs at once preserve the game and aid the sportsman ζ 105. 123. Cf. κ 350 n. The special providence as

ι 142 n. 158. 339. 381. μ 445. Ψ 307. 383. 388 sq. 399. 405. 660. 724. 769 sq. 774. 782 sq. 787. 863 sq. 872 sq. (these last are divine interpositions in the funeral games of Patroklos. Cf. σ 36). η 286. On the piety of the Greeks cf. Herod. II 64 § 2. On the purpose attributed to the Nymphs (*ἵνα*) cf. μ 428. X 329. (The spear of Achilles did not kill Hektor outright, *in order that* they might exchange words.) The Nymphs belong to the assembly of the gods T 8. Od. offers sacrifices (ν 350. ρ 240) to them. and prayers (ν 355), as does Eumaios (ρ 240. ξ 435). They had a much-frequented altar in Ithake (ρ 210 sq.) NAEG. 92.

155. αἶγ. occur amongst other game ρ 295.

156. αὐτ. Asyndeton as ζ 148. B 442. Δ 5. 69. 105 etc.

τόξα. Od. was inferior as an archer only to Philoktetes θ 215 sq. He proved his fatal skill upon the suitors cf. φ 11—41, 314 sq. 393 sq. χ 116 sq.

αἶγ. from αἶσσω, like αἶχμή. (Düntzer compares, for the form, λευκανίη.) It was also used in athletic games δ 626, ρ 168. B 774. δολ. cf. ρ 297.

157. διακοσμ. tmesis B 655.

159. θυώδ. B 637.

160. ἐννεα. Hom. is partial to this number Eust. λαγχ. 334. Ψ 78. ἐξ. pl. Α 627. η 10. ι 550 sq. The aor. means they had 'set apart.' The chieftains had the lion's share of spoil I 130. λ 534. ξ 232. Eur. Andr. 15. Herod. II 168 § 1. On the frankness with which Od. mentions this prerogative cf. ι 21 n. θ 202 sq. Ψ 667 sq.

161, 162=556 sq. κ 183 sq. 476 sq. μ 29 sq.

163. ἐξέφθ. cf. οὐρανοῦ ἐξαπὸδῶλε ν 357. ε 39. Α 125. ἐρυνθρ. ε 165.

164. ἀμφιφορ. afterwards ἀμφορ. Cf. ὀπισθέναρ (ὀπισθοθέναρ). μῶνυξ (μονῶνυξ). Παλαμήδης (Παλαμομ.) ἡμέδιμνον (ἡμμέδ.) Lob. paralip. 44.

165. Κικ. ι 39—66. ἱερὸν ι 198. Athens, Troy (α 2), Thebes, Zeleia are all 'sacred' in Hom.

167. φθογγήν taken by zeugma with ἐλεύσσ. cf. κτύπον

δέδορκα Aesch. VII c. Th. 100. Lob. rhemat. 329 sq. 'on the confusion of terms relating to the senses.' So with *πινόμενοι* by *zeugma σίτου* is joined *ν* 312. cf. Θ 506 sq.

168—170 = 558 sq. κ 185 sq. cf. A 475 sq.

171 = κ 188. cf. μ 319. See Antenor's description of the speeches of Od., how he stood with downcast eyes and staff unmoved, so that one would have taken him for a passionate man or a fool, until his words came forth like the winter snows; then no man alive could vie with him. Γ 216 sq. See also the account of the assembly B 86 sq.; and the manner in which Od. controlled it, winning the nobles by fair words, cowing the multitude by hard blows B 188 sq. and his set speech B 272 sq. Other assemblies A 12 sq. β 6 sq. where (26 sq.) it is noticed as exceptional that no assembly had been held in Ithake during the absence of Od. Alkinoos called an assembly in order to provide Od. with a ship for his return θ 5 sq.

172. *ἐμοί* nom. as ι 555. Ψ 6.

173 = A 183. *ἐμ. ἐτ.* my ship's crew. He could no longer trust others, and his prowess only could cope with the *Kyklops* Eust.

175, 176 = ζ 120 sq. ν 201 sq. cf. θ 575 sq. See also *περὶ ῥήσομαι* ζ 126, where Od. first wakes in Scheria.

The verses shew that (1) justice and civilisation, (2) hospitality and piety, are inseparably connected in Hom. For (1) see Hes. opp. 275 [*δικη*] (*βίη*). Plat. Gorg. 516 c (the just are *ἡμεροί*, as Hom. said, cf. rep. 486 b.) Cheiron is *δικαιώτατος Κενταύρων* (A 831) as opposed to the savage violence of his fellows: for (2) cf. ι 270 n. ξ 389. 402 sq. ρ 485 sq. χ 39. NAEG. 228. 297. The coincidence of the spheres of morality and piety is also clear from τ 108 sq. (*θεουδῆς*—*εὐδικίας*). The meaning of *ὑβρισται* is best seen from the conduct of the suitors, the punishment of whose *ὑβρις* (see Damm s. vv. *ὑβρις. ὑβρίξιν*) is the climax of the Od. On *θεουδῆς* see Buttm. Lexil.

177. cf. ο 547. *ἀνὰ ν. ε.* 'climbed up the vessel's side.' *ἐπὶ ν. ε.* simply 'stepped on board ship.' Herm. opusc. v 38.

178 = 562. λ 637. μ 145. ο 548. The cables are loosed before they get on board, but the more important operation is put first. cf. ι 533 n.

179, 180 = 103 sq.

181. cf. 166.

182. δὲ in apod. 57. ἐπ' ἐσχ. ε 238. Bekker Berl. Monatsber. 1861. 587 conj. εὔρομεν in order not to deprive εἶδ. of the digamma.

184. μῆλα, gen. term for goats as well as sheep. ι 237 sq. ξ 105 sq. K 485 sq. λαύεσκ. they were driven home at night, but during the day they were at pasture (188. 217. 315) with certain exceptions 220.

185. The solitary Kyklops (188, 189. 410) dwells in a solitary cave, enclosed by a wall formed of blocks of stone imbedded in the earth, with trees growing amidst and above them. His isolation is necessary for the success of the plot of Od. and helps to explain his ferocity. For the same reasons he has no dog (Eust.) 'Grammarians delight in ΜΙΝ and ΣΦΙΝ and in investigating whether the Kyklops had dogs' Philipp. epigr. XLIII 5 sq.) κατορ. ζ 267. Everything belonging to the giant is 'tall' or 'vast' 183. 185. 233. 240. 296. 304. 319. Here is the first hint of 'Kyklopians' walls Eur. Iph. A. 1500. Verses 185, 186 rhyme. So A 224 sq. Θ 51 sq. Ω 723 sq.

187. ἀνὴρ. First named 403.

189. πωλ. frequentative from πέλεσθαι. αἶθ. ἡδη. In Hom. εἰδέναι with acc. (esp. of neut. pl. adj.) denotes not mere knowledge but the temper and moral character in general. Knowledge and power (*kennen* and *können*, 'I ken' and 'I can'), theory and practice are as yet regarded as one. See α 428. β 231. γ 244. 277 (φιλα εἰδότες ἀλλήλοισιν). δ 460. 696. ε 182. θ 584. λ 432. etc. B 213. esp. Ω 41 λέων δ' ὥς ἀγρία οἶδεν. AMEIS. With ἀθεμ. cf. 106. 112. 215. We say 'who, being of lawless mood, lived apart:' the Greeks invert the part. and ind. See δράτω, φρονεῖτω μεῖζεν ἢ κατ' ἀνδρ' ἰών. Soph. Ant. 764. cf. ι 235. κ 229. N.

191. σιτ. only here. cf. ι 89 n. ῥίω etc. the same simile κ 113. N 754. Pind. Isthm. v 32. Callim. h. Dian. 52. Aen. ix 67. XII 699 sq. cf. III 619. Milton P. L. iv 987. Demetr. Phaler. c. 52 notes the skill with which Hom. leads up to the climax. 'a peak of high mountains, when seen alone.'

192. οἶον δα' 'apart from' φ 364. T 329. ἀπὸ alone in this sense α 49. 203. ε 350. ζ 220. κ 49. λ 344.

193. cf. 100.

194 = κ 444. cf. ξ 260. ρ 429. αὐτοῦ etc. ι 29 n. ἐρ. cf. Buttm. lexil.

196. αῖγ. δόκ. Wineskins also Γ 247. § 78. μέλ. 346. gen. of contents β 340. γ 51. 391. ε 265. Here follows a digression; the thread of the story is taken up 212.

197. Eur. Cycl. 141. Satyrus ap. Müller Fragm. hist. Gr. III 165, where Maron is son of Dionysos. In Schol. Ap. Rh. III 997 Euanthes is son of Dionysos and Ariadne. In Hes. fr. 57 Göttl. Maron is son of Oinopion and grandson of Dionysos; in Nonn. XIV 99 son of Silenos. With the name Euanthes, elsewhere an epithet of Dionysos, cf. 210, and the significant pedigrees φ 144 ω 305. Maron is a comrade of Dionysos in Ath. I 60 p. 33 d, Philostr. imag. I 18 § 1. of Osiris in Diod. I 18. Many centuries after he used to appear to the Thracian vine-dressers, young and delicate, redolent of wine, tending their vines Philostr. her. 3 § 16. He often occurs in Nonn. see Koechly's ind. This one example may shew how later writers dealt with Homeric persons. Neither here, nor in the vineyard of Alkinoos, nor in the vintage scene on the Shield of Achilleus, do we find Dionysos; hence he cannot have been the god of wine to Hom.

198. ἱεὺς. Every temple had its priest, who served a single god, and offered sacrifices, prayers (ἀρητήρ A 11. E 78, where the priest is 'reverenced by the people like a god' as also II 604 sq.) and intercessions (A 450 sq. Z 305 sq.). His continual commerce with the gods made him their friend (A 381); hence the reverence due to him (ι 199. A 21 sq.), and the rescue of his sons by his patron god (E 23. O 521). That priests were often wealthy appears from ι 202 sq. A 13. E 9. hymn. Apoll. 477—485. They were not a caste, nor had they the exclusive right of offering sacrifice. NAEG. 200. Friedreich 445 sq.

ἀμφιβ. A 37. Ξ 477. P 359. The tense denotes that the god forsook the city on its fall (ι 40. 165). Cf. Aen. II 351. Aesch. VII c. Th. 204 with Blomf. Gloss. Tac. hist. v 13.

199. παῖδ. Aristarchus for παῖσι. prob. collective, like 'wife and child' 'Weib und Kind.'

200. δῖ. Alkibiades released captive priests without ransom (Plut. 29); Alexander on taking Thebes spared the priests with 'the house of Pindarus' (Plut. 11); the Athenians left the priest of Olympian Zeus in charge of the temple at Syracuse Paus. x 28 § 6. K. F. Herm. gottesd. Alterth. § 35 6.

δλ. Sacred groves, of Athene § 291. 321. of Apollon (with altar) υ 278. of Persephone κ 509 sq. of Poseidon B 506. of the

nymphs (with altar) *ρ* 208 sq. Descriptions in Paus. I 21 § 9. IX 24 § 4. Xen. anab. V 3 § 12. Soph. Oed. Col. 16 sq. The name was poetically extended to sacred precincts even though bare of wood (*ψιλλ* Str. X 2 § 33 p. 412). Hom. also speaks often of the *τέμενος* or glebe. At Elateia the priests dwelt in the temple of Athene Paus. X 34 4 § 7.

202. *εὐεργ.* *ω* 274. 7 talents in bars also *ω* 274. Rhein. Mus. 1861. 100. A talent cannot have been a very large sum: it would not purchase two fat oxen *Ψ* 751 sq.

203. *κρ.* 19 n.

204. *πᾶσιν. πάντες* or *πάντα* with numerals. *ω*. 60 *Μοῦσαι δ' ἔννεα πᾶσαι* 'the 9 Muses all.' Mosch. I 6 *ἐν εἰκοσι πᾶσι μάθοις νιν* 'among a full score.' *δωδεκα πάντες* etc. *μ* 89. *σ* 293. *τ* 578. *υ* 107. *χ* 424. So here 'not less than 12,' 'a full dozen.' Others take *πάντες* with numerals in Hom. as = the later *οἱ πάντες* 'in all;' but the passages quoted will not bear that sense. Cf. *ξ* 103. *Σ* 373.

205. On this potent wine cf. Ath. I 47 p. 26 a. b. Clearchos ib. 51 p. 28 e. Plin. h. n. XIV 4 (6) §§ 53, 54 'mead was first made by Aristaeus in Thrace (cf. *μελιηδέα* i 208.); Mucianus says that Thracian wine is mixed in the proportion of one part of wine to 80 of water; the wine is dark and fragrant (*ι* 196. 210) and thickens with age.' Eur. Cycl. 141. Ismarian wine is celebrated by Archil. ap. Ath. I 56 p. 30 f. georg. II. 37. A jester undertook if led blindfold through Maroneia, to say exactly where he was. On the experiment being tried, he declared that he was over against the tavern;—the town being made up of taverns Ath. VIII 44 p. 351 e. The Greeks before Troy brought wine (I 72) from Thrace, and Thracian cups were in repute (*Ω* 335).

αὐτόν. without emphasis *θ* 347.

206. *ῥείδῃ.* X 280. *δμ.* men. *ἀμφ.* maids.

208. *τόν.* cf. II 346. 611. P 527. *ε* 68 sq. *πίνουσιν.* either 'he and his wife' or as 46.

209. *ἀνδ.* *γ* 390. *κ* 235. *Σ* 562. *Ω* 529. not distributive. cf. *δ* 41 *ἀνὰ δὲ κρὶ λευκὸν ἐμυξαν.* 'he filled one cup with water and poured it on 20 measures (twenty times the quantity) of water.' The early (not the later) Greeks used to pour in the water first Ath. XI 18 p. 782 a. b. In Hippocr. de morbis III ad fin. one part of Thasian wine is to be given in 25 of water. Such strong wine was needful to overcome the *Kyklops*.

210. cf. Nonn. I 35 sq.

212. ἐν—κωρ. ε 266. υ 252. Hom. often combines with tmesis a partial epanalepsis, repeating only the prep. instead of the whole compound I 207 sq. Ψ 798 sq. ἦα elsewhere ἦια (— υ υ or — — υ).

213. οἷσ. ι 339.

214. ἀνδρ. subj. to ἐπελ. cf. 233. ἐπιειμ. ι 514 H 164, etc. T 381. So δύσεαι or δύσεο ἀλ. I 231. T 36. cf. περιθεῖναι γ 205. ἀμφιβαλεῖν P 742. See Cruden's concordance s. vv. *clothe*. *clothed*. *put on*. Ps. xciii 1. Is. li 9.

215. cf. ι 106. 112. Ares also E 761 οὐτινα οἶδε θέμστα.

216—286. *Interior of the cavern; return of the Kyklops; his domestic labours and parley with Od.*

216. οὐδέ. 'neque tamen' ε 81.

219. βρῖθ. with gen. ο 334. with dat. π 474. Cheese occurs δ 88. (κ 234. υ 69. where it is mixed with wine and honey and barley meal. cf. A 639 where goat-cheese is grated over the mixture.)

221. μέτ. only here 'the mid-born,' formed from μετὰ on the analogy of ἐπισσαι. περισσός. Ἀμφισσα. Ἀντισσα. Lob. pathol. 143. With χωρὶς μὲν—χωρὶς δὲ cf. γ 109 sq.

222. ἔρσαι. cf. δρόσος Aesch. Ag. 138 with Blomf. Gloss. and ψάκαλον (from ψακός a drop), both for the newly dropt young of animals.

223. σκ. a round wooden vessel Ath. XI 101 p. 499 e.f.

224. πρώτ. 'at once' corresponds to ἀλλ' ἐγώ 228, not to ἐπειτα. 'they kept entreating me (impf. as λ 530) to take of the cheeses and be gone, and then after that to set sail with kids and lambs etc.' An example of the heroes' love of plunder ι 40 n.

228=E 201. X 103. Od. is as ready to confess his own foolhardiness, as to blame (ι 44) that of his men ι 492 sq. μ 194 sq. cf. Plut. moral. p. 544). The mutinous Eurylochos reminds his comrades of this folly of their leader κ 437.

229. ξείν. 267. 365. 370. Eust. sees here a hint to Alkinoos. cf. λ 339 sq. εἰ depends on κειρώμενος to be supplied with οὐ πιθόμην cf. δ 317.

230. οὐδ' ἄρ' ἔμελλε—φαν. cf. κ 26, λ 553. Herod. I 119 § 6. Cf. A 330.

231. ἐθύσ. First to pour a libation to father Zeus and the other immortals, and then to drink themselves, was the rule of the heroes Z 259 sq. Achilles orders Patroklos to make a burnt offering (θύσαι) to the gods before a meal, whereupon Patroklos casts into the fire θυηλάς I 219. Eumaios also offers ἀργματα ξ 446. Ath. v 7 p. 179 b sq. draws a lesson for his own age from these passages. Cf. ο 222. 261. The comrades of Od. will not, even when about to eat of the sacrilegiously slaughtered oxen of Helios, neglect the customary offering, but supply the want of meal by leaves, of wine by water μ 356 sq.

In Hom. θύσαι = the later θυμᾶσαι; the later θύσαι (=σφάξαι) is in Hom. called ἐρδεῖν Aristarch. ap. Lehrs 92. Porph. de abst. II 59. On the piety of Od. to which the impiety of Polyphemos serves as a foil, cf. α 60—67.

εἶος i. e. ξως. cf. βέλομεν.

234. ποτᾶ. cf. 251. 'for—i. e. wherewith to dress and to have light to eat—his supper.' Of milk ι 249. Of water Ap. Rh. I 1209. Cf. καταθύμιος. μεταδήμιος. ὑποχείριος. ἐπιδίφριος. ἐφέστιος.

236. Eur. Cycl. 406.

237. cf. 337. μῆλα 184. later=πρόβατα Ath. IX 29 p. 382 e.)(goats in Arat. 1072. Hobbes 'his flock, | all that was milch.'

238. The boars left outside the sty ξ 16. θύρ. χ 220. N 168 κλισίῃφι. Bekker Berl. Monatsber. 1867, 563.

239. Rumpf's conj. ἐντοθεν (here and 338) gives the easiest constr. ἐκτ. must be adv. and βαθ. αὐλ. be gen. of place cf. δ 678. E 310. A 356. φ 108.

240 sq. He hoists aloft a stone which 22 stout wagons (i. e. as we say '22-wagon-power') could not heave from its bed. Hektor lightly lifts a stone which two strong men of the poet's day could not stir M 445 sq. cf. E 303. T 247. 285. The number 22 in hyperbole also O 678. Ψ 264. cf. μ 78. N 260. X 349.

243. ἥλ. must denote some quality of stone, not as many take it, 'sheer, precipitous.' From ἀλίψ (πέτρα Hesych. cf. λίψ a drop) orig. 'sapless,' 'dry,' 'hard,' come ἀλίβας and ἥλ. (cf. ἡμεύεις) Düntzer. Cf. Lob. pathol. 305. 372, and for exx. Buttm. lexil.

245. Theocr. IX 3 *μόσχωσ βωσὶν ὑφέντες*. ib. XXV 104. *ἐμβρυον* afterwards = *fetus*, as our *embryo*. πάντα δ 783. θ 54. ι 309. 324.

246. θρ. 'to curdle' 'to make solid,' is the original meaning of *τρέφω* ξ 477 (of ice). The process of curdling by means of *ὄπρς* (fig-tree juice) in E 902 sq. Theocr. XXV 106.

247. cf. 219. δμ. he gathered the curds and pressed them with his hands into cheeses. *ὄφρα* οἱ εἴη with inf. of purpose. α 262. ξ 193 sq. χ 116. Plat. Phaedr. 229 a. b.

250=310. 343. *σπεῦσε πονησ*. On the analogy of *ἴνα μὴ λάθῃτε ἐξαπατηθέντες* 'that you may not be deceived unawares.' Madvig Gr. Synt. § 183 2. οὐκ ἂν φθάνοις λέγων; 'say at once.' τὰ δ ἔργα. cf. β 97.

251. καὶ ι 171. A 494.

252—255 = γ 71—74. h. Apoll. 452—455. Aristarch. thought this question unlikely to be put to Telemachos (Schol. γ l. c.) and shews (ι 279) that the *Kyklops* knew of ships, and understood Greek; his pupil Aristoph. thought that Nestor was more likely to have heard of pirates than Polyphemos. To Thuc. I 5 (cf. Sext. Emp. Pyrrh. hyp. III 214, and esp. Philostr. vit. Apoll. II 29 § 1, where the Indian king says 'the ancients used to ask those who landed on their coasts, whether they were pirates; so universal did they esteem the practice, however heinous it might be'), who cites this as a proof of the prevalence of piracy, Aristarch. opposes a distinction between the earlier (= *λαφυραγωγεῖν* of spoils taken in war, cf. *ληϊτιδι* 'Αθηναίη K 460) and later senses of *ληϊσθεαι*. On the forays of Od. cf. α 398. φ 38—41. and on early freebooting in general ι 40 n. γ 106. T 193. Σ 28. h. Cer. 125. h. Bacch. 6 sq. Herod. II 152 § 3. III 39 § 3. 47. Justin XLIII 3 § 5. The Phoenicians were notorious pirates ρ 288 sq. ξ 414—483; also the Taphians (ξ 452. ο 427. π 426), Thesprotians (ξ 335 sq.) Cretans (ξ 230 sq. 290 sq. ρ 425). See Welcker, ep. Cycclus II 28. Grote (ed. 1862) I 481. Brouwer I 110. Another question often put to strangers α 170—173. Cf. N. S. 153, 154.

252. *πλεῖν* has acc. in Hom. only in this phrase, but *ἐπὶ πόντον* or *ἐνὶ πόντῳ*.

253. κατὰ γ 106. λ 479. *πρήξιν*. The chief traders in the heroic age (α 184. θ 161 sq.) were Phoenicians (Movers II. abth. 2. c. 3—6. ν 372. ο 415 sq. 455 sq. see esp. the account of the

Phoenician bazaar in Argos and of the rape of Io in Herod. I 1), Taphians (α 183) Cretans, Lemnians. Corinth was already wealthy B 570. cf. NAEG. 307 sq. Pierson 'on navigation and commerce in the Homeric age' Rhein. Mus. 1861. 82—114. The principal articles of commerce were slaves, metals, in bars or wrought, ornaments and rich apparel, esp. of purple dye, incense, ivory, drugs and poisons, wine, skins, oxen, horses, mules, and the produce of the fields. cf. ι 323.

255. 'and are content to set their lives at stake | so they may mischief do to other men.' Hobbes. ψυχ. so also X 161. 257. 325. ι 423. For παρθ. cf. β 237. and παραβαλλόμενος I 322.

256. κατεκλ. etc. = κ 198 (with the reference to the Kyklops 100) 496. 566. μ 277.

257. Cf. 236. 395 sq. δεισάντων after ἡμῖν. So ζ 155 sq. λυσσόντων after dat. cf. ι 459. λ 76. ξ 527. ρ 232. dat. after gen. K 187 sq. Ζ 139 sq. see Eust. gen. after acc. δ 646,

φθόγγ. βαρ. Hence his name.

258. Eur. Cycl. 276. On the daring of Od. cf. ι 345 sq. 376 sq. 472 sq. 492 sq. λ 474 sq. μ 113 sq. 228 sq.

261. ἀλλην ὀδ. δ. κ. parallel, a stronger form of ἀλλυδης ἀλλη.

262. Conjectural interpretations of the will of the gods often introduced by πον. ζ 173. 190. λ 139. ξ 119. 227. ρ 484. On the belief itself cf. ι 15 n. 38 n.

263. εὐχ. εἰν. occurs (in different numbers and persons) 33 times α 180. γ 362.

264. 'Whose fame under heaven' (i.e. over the whole earth) 'is now the greatest.' Cf. K 212. The dispute between Achilles and Od. was the subject of a popular lay in Scheria θ 74. the Wooden Horse was also known there θ 489—520. so that the gods, says Alkinoos, planned the sufferings of the Greeks, in order to supply matter for song θ 578 sq. Cf. ι 19 sq. μ 189 sq.

267. εἴτι etc. ι 229. κ 147.

268. δ. δ. ι 54 n. ἦτε. γ 45. δ 691. The assimilation of the pronoun, when subject of the verb, to the gender of the predicate, is usual both in Gr. and Lat. ξ 59. 130. Thus Plat.

Phaedr. 245 ο τοῦτο πηγή, καὶ ἀρχὴ γενέσεως is translated by Cic. Tusc. I § 53 *hic fons, hoc principium est movendi*. See Zumpt § 372. Madv. Gr. synt. § 98 a. B 73. ω 285, 6 τῷ κέν σ' εὖ δώρουσιν ἀμειψόμενος ἀπέπεμψεν | καὶ ξενίῃ ἀγαθῇ· ἡ γὰρ θέμις, δστις ὑπάρξῃ. The other constr. Δ 779 ξείνιδ τ' εὖ παρέθηκεν, ἄτε ξείνοισ θέμις ἐστίν. Cf. λ 218 n. On the presents given to guests cf. α 310—313. θ 389—415. λ 339. 352. ν 10—15. 41. 67 sq. ο 83—85. ω 271 sq. which last passage shews the lavish generosity of the time; so too δ 589 sq. 613 sq. ο 117—131. The treasures in the house of Menelaos were in great part presents brought from Egyptian Thebes and Sidon δ 81. 90. 125—132. ο 117 sq. Od. received from the Phaiakes what more than made up to him for the prizes he had lost ν 135—138. He speaks as frankly of his readiness to receive, as he does here, also λ 358 sq. τ 272 sq. 283 sq. 293 sq. More in Friedreich 229—238. NÆG. 31. 227. 296—301. 336. Pauly s. v. Hospitium. The cruel parody (ι 356. 370. cf. 365) on these hospitable gifts by the Kyklops is speedily followed by deserved vengeance.

269. cf. 274. Priam also, when a suppliant to Achilles, bids him 'reverence the gods' Ω 503 cf. 208. Guests are as brothers, and αἰδοῖοι θ 544 sq. ο 373. φ 27 sq. Φ 74 sq. X 124. Emped. ap. Diod. XIII 83 (a *locus classicus*). Ap. Rh. II 1123—33. See esp. Aesch. Suppl. and Plat. legg. v 729 e sq.

ἱκέται. Ω 155—158. Zeus ἱκετήσιος ν 213 sq. Hes. opp. 327—334. An oracle of Dodona taught reverence towards suppliants Paus. VII 25 § 1 μὴδ' ἱκέτας ἀδικεῖν ἱκέται δ' ἱερόι τε καὶ ἄγνοι.

270. Cf. ι 175 sq. § 121. 207 'now comes this wanderer—let us treat him well; | all strangers and all poor by Zeus are sent, | and love can make a little gift excel.' Strangers anticipate ill treatment (*hostis* originally = ξένος). ν 229 sq. Ilos refused to supply Od. with poison for fear of the gods α 263. The Il. and Od. both set forth the vengeance which overtakes the guest who abuses the confidence of his host, in the punishment which awaited Paris (N 620 sq.) and overtook the suitors (π 422 sq. ρ 457. 475. σ 141—150) proving to Eumaios the existence of the gods ω 351. Kindness to the stranger is enjoined in the name of God Deut. x 18 sq. Ps. cxlvi 9. Hebr. xiii 2. The hospitality of the monastic orders in a like state of society rested on the same sanction.

271 = η 165. 181. ξείν. cf. Plat. Soph. 216 b. § 53 sq. 158 sq. 283 sq. 388 sq. ρ 155 sq. Pind. Ol. VIII 21. Nem. v 33. XI 8.

Aen. I 735. The gods visit men in the likeness of guests ρ 483—487. Brouwer II 513. Cf. the legends of Lycaon (Apollod. III 8 I § 4. Paus. VIII 2 § 4) and Tantalos, and of the destruction of Helike (by Poseidon, avenging the murder of certain suppliants, Paus. VII 24, *locus classicus*) on the one hand; and on the other the rewards conferred on Phaon (Ael. v. h. XII 18. Palaeph. 49) and Philemon and Baucis Ov. met. VIII 620 sq. Mark the repetition of the word *ξέλωνν*. -ιος. -οισιν.

272. cf. 287.

273 = 237. cf. δ 371.

274 sq. A new trait of barbarism; the Kyklopes are godless.

276. *ἐπεὶ ἦ* etc. μ 109. *ἦ μάλα* and *ἦ πολὺ* frequent. Bekker, Berl. Monatsber. 1860. 457. *πολύ φ. εἶσιν* was commonly said of the gods. ε 170. χ 289. T 135. 368. Φ 264. Yet, when assured of a god's support, Herakles, Diomedes, Hektor, Menelaos do not shrink from encountering other gods. Brouwer II 516 sq. As here the Kyklops, so the brigands subdued by Herakles and Theseus scouted all humanity and justice as the offspring of fear Plut. Thes. 6. Hom. knows no other religion than the Greek, even among the Kyklopes ι 411. 518 sq. 528 sq.

279. The Kyklopes knew of ships, though they had none 125. *ἔσχ. κ 91. λ 70.* Herod. VI 95 § 2. *ὥν* used like *φέρων. ἄγων. ἐλθών. λαβών.* Lob. Soph. Aj. 57.

281. *εἰδ. π.* Knowledge in Hom. is experience, knowledge of the world. Od. says T 219 'I was born before him and know more' (the same even said of Zeus as compared with Poseidon N 355). cf. α 1—3. β 188. On the ready invention of Od. cf. the compliment paid to him by Athene ν 291 sq. and Mure bk. II ch. 11 § 7. τ 203. NAEG. 229.

282. cf. 501.

283. *νέα* by synizesis one long syllable ι 44 n. 347. δ 757. λ 185. N 144. *ένοσ.* cf. ι 518. See the authors in Grote (ed. 1862) I 329 sq. who uphold or deny the attribution of earthquakes to the direct agency of Poseidon. Hence he is *σεισίχθων, κωητήρ γῆς* h. Hom. XXI 2. Pind. Isthm. III 37. cf. Aristoph. nub. 566. He so shook the earth, that Aides feared that his dark realms might be laid bare T 57 sq. The Spartans during an earthquake sang a paean to Poseidon Xen. Hell. IV 7 § 4. cf. Paus. IV 24 § 6. Ael. v. h. VI 7. He was specially honoured in places subject to

earthquakes (Apameia Str. XII 8 § 18 p. 579) and in the islands which were thought to have been thrown up by earthquakes Callim. Del. 30—35. Orph. Arg. 1285—90. Moles were offered to him according to the old reading in Cornut. 22. See also Gell. II 28. Amm. Marc. XVII 7 § 12. Sen. qu. nat. VI 23 § 4. He is author of shipwrecks δ 500 sq. ε 282 sq. ψ 234 sq.

285. cf. 486. εἴν. 'bore away the wreck.'

287—352. *Three meals of the Kyklops; plot of Odysseus.*

287. cf. 272. Aen. III 623 sq. Ov. met. XIV 205 sq. Eur. Cycl. 396 sq. Macr. V 13 § 17. Some critics vainly searched after the names of the comrades of Od. who were eaten by the Kyklops Ath. XIII 91 p. 610 c sq.

289, 290. On the harshness of the sound of these verses, and its purpose, see Dionys. de comp. 15.

291. διαταμ. Tmesis. μελ. Ω 409.

292. λέων. Many similes are borrowed from the lion in Hom. The camels of Xerxes were seized by lions in Thrace and Macedonia (Herod. VII 124 sq. who says that lions were found in the mountainous region between the Nestos in Thrace and the Acheloos in Akarnania. So Aristot. h. a. VI 31. VIII 28. See Sir G. C. Lewis in 'Notes and Queries' 2d ser. VIII 81—84, IX 57—59. XI 310.)

οὐδ' δπ. parenthetic, ἐγκата etc. depending on ἡσθιε. So N 476 sq. (awaited, οὐδ' ὑπεχώρει, | *Alvelav.*) Λ 350.

The Laistrygones in Hom. are also cannibals. Skythian cannibals occur in Herod. IV 18 § 3. 100 § 2. 106; Irish in Str. IV 5 § 4 p. 201. Diod. V 32 § 3; others in Aethiopia and India. Pauly s. v. *Androphagi*. Steph. Thes. s. vv. ἀνδροφάγος. ἀνθρωποφάγος.

294. ἀνεσχ. ι 526. A 450. Γ 318. Friedreich 437. Lasaulx 153, 154. cf. χειρῶν ὑπτιδσματα. *palmae supinae. tendens ad sidera palmas.* Need drives men to pray ι 412. δ 433. Z 115. O 369. P 46. 498; it is their last resource A 35. α 378. NAEG. 212. 216. Cf. the instances of divine retribution in Brouwer II 469. As ξείνιος Zeus is addressed also by Menelaos and Alkinoos Γ 351. ρ 51 sq.

297. ἐπιπνευ. 'to drink after eating.' Xen. Cyr. VI 2 § 27 sq.

298. διὰ μ. 'amidst' κ 391. μ 206. 335. Ath. VII 3 p. 276 d makes it = διὰ πάντων τῶν μ.

299. cf. τ 480. λ 531. 591. *χεῖρ* i. e. *χαρῖ*. 'seizing him with my hand.' Nitzsch supplies *ἐλφος*.

303. δλ. acc. as α 166. Φ 133. elsewhere dat. instr. γ 87. δ 489.

305. cf. 240.

306, 307. cf. 151 sq.

309, 310 = 245. 250.

311. cf. 289. 291. 344. δὲ in apod. ι 57. On the synzesis in δὴ αὐτῆ cf. A 340. 540. H 24. 448. μ 116. Eur. Iph. T. 1010.

314. ὦσεί τε. cf. κ 420, which place shews that we need not with Ameis supply *τῖς* before *ἐπιθείη* cf. ρ 366. B 780. I 481. N 492. So ὦσεί κ 416. πῶμ Δ 116.

315. ῥοῖζ. By the cry *σίττα* or *ψίττα* Eur. Cycl. 49. Theocr. IV 46. The fem. is Ionic Eust. who compares ἡ λιμός.

316. λιπ. in passive sense γ 196. δ 495. 536. 710. So *ἐσχόμην* often Matthiä Gr. Gr. § 496. 8. Schäfer in Steph. Thes. ed. Valpy 5715 b. c.

317. τισ. sc. *Κύκλωπα*. Vengeance from the gods γ 205 sq. NAEG. 64.

319. γάρ. 'Now there lay' etc. explanatory introduction to the principal thought ver. 325. cf. B 302 sq. The formula in ver. 318 is elsewhere followed by the inf. B 5 sq. K 17 sq. Z 161 sq. or by asyndeton ι 424 sq. λ 230 sq. Cf. the similar verse κ 153. Aen. IV 287.

ῥόπ. the proper weapon of a giant. σηκῶ. ι 219.

320. χλ. 379.

ἐλ. a hard wood, used for the handle of an axe ε 236. N 612. Eur. Cycl. 454.

τὸ μὲν—τὸ μὲν—τοῦ μὲν (320—325). ρ 532 sq. B 101 sq. Δ 297. 301. Certain 'precisians' (*οἱ ἀκριβέστεροι*) read *ἐκπασεν*, deeming it more worthy of the giant to tear up the tree Eust.

322. ὅσον shortened relative sentence by attraction for *τόσσον εἶναι ὅσος τε ἐστὶν ἱστός*. cf. 325. κ 113. 167. λ 25. Compare the assimilation of *οἶος* in Attic Greek (*οἶψ σοι ἀνδρῖ. μὴ ὄντων οἶων δέ*).

ἐεικ. 20 was the usual number of a crew (α 280. β 212. δ 669. 778. A 309), except in ships of war, which carried from 50 to 120 men B 510. 719. II 170. Thuc. I 10.

323. φορτ. θ 161 sq. ξ 295 sq. εὐρ. ε 250. Ships of burden

were 'round' [στρωγγύλαι, *rotundas*] (ships of war [μακραί, *longae*]).

324. *ἐν* sc. *ρόταλον*. *μήκ.* acc. as λ 312.

325. *ὅσον* etc. 322 n. *ὅργ.* κ 167. λ 312.

326. *ἀποξ.* Buttm. lexil. This word (not *ἀποξύναι*, which occurs in Lucian, dial. marin. II 2) is required by the sense.

327. *ἐθ.* 'sharpened' Plut. vit. Hom. II 21.

330. *κατὰ σπ.* μ 93. *μεγδλα* occurs 26 times with verbs denoting a sound. Here some take it with *κέχυτο* 'had been plentifully dropt;' but it is rather (cf. 395) a second exaggeration of *πολλή*, 'in exceeding great abundance.' On *ῥιλιθα* see Lob. pathol. 366.

331. *πεπαλᾶσθαι* (as if from *παλάδω*) Aristarch. here and H 171 (*κλήρω νῦν πεπαλᾶσθε διαμπερές, ὅς κε λάχρῳ*), reserving the form *πεπαλᾶχθαι* for *παλᾶσσειν* in the sense of to 'besprinkle.' Men are said to be 'shaken' in Hom., just as they are now said to be 'drawn.' In Hom. the lots are shaken in a helmet, until the requisite number have leapt out; so in Russia (Graefe ap. N.) marked coins are shaken in a hat, and the first which is thrown out is carried round, until some one recognizes it as his. See the description H 171 sq. 185 sq. and cf. κ 206 sq. ξ 209. Γ 316—325. O 191 (where Zeus and his brothers divide the universe by lot). Ψ 352 sq. 861 sq. Ω 400.

332. The collective *δοῦναι* after the pl. cf. 96.

333. Hence it appears that Polyphemos had but one eye. In art he has sometimes 3 (one in the forehead), sometimes 2, sometimes 1.

334. cf. ω 279. H 182. *ἐλαχ.* cf. 160. *ἄν κε.* ε 361. ζ 259. Α 187. Ν 127. Ω 437. In Hom. *κεν* is far more frequent in apod. than *ἀν*. *Κε* is repeated δ 733.

καί with *αὐτός*. cf. P 277. T 29. Eust. notes the twofold happiness of the chance; the best are chosen, and not only so, but also escape when the *Kyklops* takes two of the survivors for supper.

335. *ἐλέγμην*. Cf. Buttm. Gr. verbs.

337. cf. 237.

338. cf. 239 n.

339. The same option between the natural and supernatural explanation in δ 712 sq. η 263. cf. γ 26 sq. μ 38. π 356. τ 485. Ζ 438 sq. Ι 600. 703. O 603 sq. Aen. IX 182 sq. Suet. Iul. I

sive divinitus sive aliqua coniectura. Cf. NAEG. 69. 151. On the form of the sentence, passing from part. to ind. cf. η 263. Φ 49 sq. τὸν...ἐνόησε...γυμνὸν, ὅτερ κόρυθός τε καὶ δασύδος, οὐδ' ἔχεν ἔγχος. Polyphemos may have foreboded the loss of his flocks from some marauders; the god's bidding is inferred from the exact adaptation of the precaution of Polyphemos to the necessities of Od.

340—344=240. 244 sq. 250. 311.

344. One of the two was Antiphos β 19. Cf. Mure, Vol. I Append. D ad fin.

346. κισσ. Used for mixing wine by Eumaios ξ 78. π 52. A wooden vessel, with two handles, adorned with carvings of ivy leaves etc. in Theocr. ι 27. where Fritzsche says that it is still used in the Ionian islands (under the name κισσοῦβε) as a milk-bowl. Ath. xi 4 p. 461 d. e. 53 p. 477. 63 p. 481 e (copied by Macrob. v 21 § 11 sq.) cites several guesses of later authors, to whom the name was plainly unfamiliar, who assume that the κισσ. was made of ivy wood. Ath. himself says it must have been large, or the Kyklops would not have been overcome so soon by it; but adds, the wine was very strong, and Pol. had been a milk-drinker. See Döderlein, Gloss. § 285 sq. Rumpf Beiträge zur hom. Worterklärung (Giessen, 1850), cited by Ameis.

μέλ. οἶν. Cf. 196.

347. This verse (with Πρωτέρα for Κύκλ.) was used by Alexander of Macedon Phot. Bibl. 148 a 5 Bekk. Hierokles (Suidas s. v.), an Alexandrine philosopher, being severely scourged in court, and streaming with blood, caught some drops in his hand, and dashed them in the judge's face, saying Κύκλωψ etc.

τῇ. ε 346. always with another imper. without a conjunction to couple them.

348. οἶόν τι. κ 45. υ 377.

349. λοιβ. Eust. 'as to a god' of. ι 276. A libation was poured to 'welcome the coming and speed the parting guest' ν 39. 50 sq. ο 149, and this seems to be all that is meant here.

εἰ 'to see whether' δ 317.

ἐλ. Pity in Hom. Φ 74. Ω 45. ξ 82. Often joined with reverence (αἰδώς) Damm s. vv. ἐλεεινός. ἐλέω. NAEG. 339.

350. cf. Θ 355. οὐκέρ'. β 63.

352. πολ. 'of men, many as they are.'

353—412. *The Kyklops is blinded in his drunken sleep. His cry for help.*

353. ἦσ. with part. θ 353.

354. δεύτ. αὐτίς. γ 161.

355. A grim parody on the practice of asking the stranger's name before giving *ξέλεια*. ι 18 n. 268 n. 370. 517.

357. Cf. δ 229.

358=111. A common prayer at Athens 'Rain, rain, dear Zeus, on the fields of the Athenians' Antonin. v § 7. with Gæ-taker. The Roman matrons in time of drought used to walk in procession barefoot, with dishevelled hair, to the Capitol, praying Jupiter to send rain Petron. 44, where Burm. gives a figure of Jupiter pluvius from the column of Antonine. Isocr. xi 13. Paus. viii 38 § 4.

359. τὸδ'. cf. μ 75. ἀμβ. Aristarch. ap. Lehrs 193 distinguished ambrosia as the solid food from nectar, the drink, of the gods. Cf. μ 62. The two are named together T 38. 347.

353. ε 199. The gods are not eternal; they must eat and drink 'immortality.' See Buttm. lexil. Friedreich 612; λ 603 n. Heyne, excurs. 9 on A.

ἀπορ. κ 514. Compare 'Ausbruch' the name of a Hungarian wine.

361. ἀφρ. ρ 233. cf. κ 231. On the pl. Bekker Berl. Monatsber. (1860) 99.

362. cf. 454. περιήλ. with acc. of part in apposition to acc. of whole K 139. κ 161. σ 331. This so-called σχῆμα καθ' ὅλον καὶ μέρος also in dat. B 451. Δ 11. On φρέν. cf. 454. τ 122. φ 297.

363. καὶ τότε δῆ. 59. cf. 380.

364. cf. 20.

365. cf. 356.

366. Οὐτίς. Cf. 408 sq. Eur. Cycl. 549 sq. 672 sq. Aristoph. vesp. 184 sq. Lucian dial. marin. 2. Theocr. in Anth. Pal. xv 21 1 or Bekker's anecd. 734 calls Penelope 'wife of Outis.' The name (Suid. s. v. Menage on Diog. vii 82. Steph. Thes. s. v. col. 2423) was transferred to a class of sophisms, e.g. 'If a man is at Athens, he is not at Megara; but a man is at Athens; ergo there is not a man at Megara.' A pupil of Aristarchos, Ptolemaios Pindarion (Suid. s. v.) wrote a special treatise on 'Outis in Hom.'

δνομα. cf. ι 392. κ 322. ν 213. τ 553. The nom. with *δνομα ἐστι* also η 54. σ 5.

367. Cf. θ 550 sq.

368 = 272.

369. In the mouth of Od. *ὄδτω* is followed by a consonant; in the mouth of Pol. it would sound like *ὄδτω*. If Od. had told his true name, he would have been eaten first ι 512. 'The gift of the Kyklops' prov. of a graceless boon Lucian catapl. 14. Plut. quaest. conv. VIII 8 3 § 3. Demetr. de eloc. 130. Greg. Naz. orat. v 39 (ι 174 ed. Ben.) says that Julian had done him and Basil 'a Kyklopean honour,' reserving them as the last victims of persecution. Cic. Phil. II § 5 has a like prov. 'robbers' kindness, who count it a great favour if they do not take your life.'

370. Cf. 365.

371. ὕπ. The posture most convenient for Od.

372. Aen. III 631 *cervicem inflexam posuit*. Macrob. v 13 § 6.

374. οἶνος. Cf. Prop. II 33 32. Tibull. IV 1 57. Dioscorides in his 'Homeric institutions' (ap. Ath. I 18 p. 10 e sq. or fragm. hist. Graec. II 195 Müll.) cites the defeat of the giant overcome with wine as a proof of the poet's desire to inculcate virtue. *Οἶνοβαρὲς* (A 225) is a bitter taunt. cf. γ 139. 335 sq. κ 552 sq. ξ 464 sq. τ 122. For the most part none are drunkards but such barbarians as the centaur Eurytion (φ 293 sq.) or such vagrants as Iros σ 2 sq. Even the suitors only occasionally drink to excess τ 11 sq. cf. α 150. ρ 605. NAEG. 356 sq. Thirlwall (ed. 1845) I 202—204.

375. ὑπὸ with gen. as ε 346. λ 52. Γ 372.

377. ἀναδ. opt. as σ 348. ν 286. Π 99 ἐκδύμεν. Ω 665 δαινύτο. κ 51 ἀποφθίμην. Theocr. xv 94 φύη. Buttm. lexil. Herm. opusc. I 171 sq.

378. Cf. 320. δ. μ. ε. 'It—the stake of olive wood.' ι 464. λ 492. ρ 10. A 340. B 275.

380. καὶ τότε. 363 n.

381. Courage inspired by a god ν 387. ω 520. B 451. E 256. 513. Θ 335. K 366. 482. A 11. N 59 sq. 82. O 262. P 456. T 37. 159. T 110. Ω 442. So also fear A 544. NAEG. 69.

383. Cf. 333 n. Gell. III 11 § 5. IX 4 § 6. ἐπεισθῆς. Aristarch. for the old reading ἀεθῆς.

384. *τρυπφ.* opt. as *ἐφμι* π 85. *ἐφ* υ 12. *δέρ. νή.* O 410.

385. *τρυπ.* an auger)(the smaller *τέρετρον* 'a gimlet' worked by a single man ε 246.

ιμ. with ι also α 442. δ 802 etc. with ι Θ 544. Ψ 364 etc. Cf. λ 122 n. One workman presses on the top of the borer to steady it and force it down. Round the shaft is wound a thong, the ends of which are alternately drawn in different directions by two other workmen, and so the borer is made to revolve.

390. Hobbes 'and all his eyestrings with the fire did strut.' ἀμφι as in γ 429.

391. χαλκεύς, though the metal worked was iron; for the copper age precedes the iron Aug. civ. Dei VII 24 § 1. Schol. Ap. Rh. I 430. Paus. III 3 § 6. Hes. opp. 151. Herod. I 68. Aristot. poet. 25 § 21 and Poll. VII 106 notice this extension of the term χαλκεύς, which stands for goldsmith γ 432. Herm. Privat.-alterth. § 43 10. So paper books were still called διφθέραι by the Ionians. Cf. Eur. Phoen. 28 *ἱπποβουκόλοι*. Δ 3. Z 25. T 221. 234. Lob. technol. 346 sq. Weapons and armour and many vessels of domestic use were of copper. Cf. Rhein. Mus. 1861. 97, 99.

πελ. a large double axe for felling trees N 391 [sometimes, like the *δέλινη*, used in battle O 711])(*σκ.* a hatchet ε 234—237. Axes are given as prizes in the games Ψ 851.

392. *μεγάλα*. 366 n. On the use of the pl. cf. 330 n. 399. So *μακρά βοών*. *δέξα κεκληγώς*.

ἰάχοντα agrees in gender with *πέλεκυν* the remoter, but more important, noun. So O 269. 344.

393. *τό*. i.e. *βάπτειν* etc. cf. I 706. N 484. T 161. *αὔτε*. Iron is the strength of a man Γ 62; tempering *again* (in its turn) is the strength of iron. So *αὔτε* A 404. Ψ. 756. On the tempering of iron see Plut. de def. orac. 47.

394. *σ. δ.* cited as ex. of onomatopoeia by Quintil. I 5 § 72. cf. Macrobian ed. Jan. vol. I 274. This 'hissing eye' became for rationalistic critics Elpe, daughter of Pol., *burning* with love of Od. I Müller, fragm. hist. Gr. IV 551.

395. *σμ. μέγα*. cf. A 10. also *σμερδὸν βοών*. *δεινὸν ἐβραχε*. cognate *αοκ.* = *μεγάλην σμερδαλέην οἰμωγὴν ᾤμ*. See Aen. III 672.

398. *ἀπὸ ξο*. 461. φ 136. 163. *χερσὶν δλ*. 'raging with his hands;' throwing them wildly about.

400. *ἀκρ.* 113. κ 281. ξ 2.

403. *τίπτε τόσον.* Cf. A 64.

404. *ἀμβρ.* λ 330 n.

405. *ἦ μή.* § 200. 'numquis.'

406. *κτείν.* π 432. On this use of the word to denote an attempt on life, cf. Herm. on Viger note 161 and on Soph. Ai. 1126 (= 1105). Reisig on Oed. Col. 859. Elmsl. on Eur. Heracl. 1103.

This verse is the motto of Polyæn. strat. I pr. § 4. "Homer bids us use stratagems against the enemy, and not resort to force until they fail."

408. 366 sq. Pol. means 'by craft and not by force.' So οὐδὲ N 344. They understand him to say (after οὐτίς) 'not by craft nor yet by force.' Norgate 'No-One by subtlety is killing me, | not any one by force.'

410. Nitzsch and Mure bk. II c. 14 § 17 find a pun in *μήτις* (*μήτις*), but this is doubtful.

411. Cf. 107 n. 275 sq. π 447. ω 29. Internal disorders were regarded as incurable by human art ε 395; hence they are tedious and wasting λ 172. 200. N 667. 670. N. Cf. NAEG. 67.

412. Hence Aristarch. (Lehrs 183) inferred that Polyphemus alone of the *Kyklopes* was godless. See the prayer 526 sq. The sons of Poseidon are wild like their sire (Eust. p. 1622 40 sq. Gell. xv 21), e.g. Alebion, Amykos, Antaios, Bousiris, Halirrhothios, Kerkyon, Kyknos, the Laistrygones, Orion, Otos and Ephialtes, Sinis. Patroklos, upbraiding Achilles with his relentless wrath, calls him son of the sea II 34. Cf. Brouwer I 109. Welcker II 678. Cic. n. d. I § 63. infr. 519 sq. n.

413—479. *How Odysseus escapes from the cavern, and mocks the Kyklops.*

414. *μ. α.* K 19.

418. *el.* 229—267.

419. *οὕτω* with *νήπιον*.

423. *ὥστε* 'utpote' Z 518.

425. *οἷες* Aristarchos. Bekker retains *δῖες*. So Mein. on Theocr. I 9. and on Callim. Apoll. 53. On these wethers cf. 338 sq. n.

427. Cf. 443. 463.

ἀκίων. Buttm. lexil.

428. Bekker (cl. B 321. Σ 410. κ 219. μ 87) conj. *εἰδός* for *εἰδώς*. *ἀθ. εἰδ.* cf. ι 189 n.

429. *σύντρεῖς*. cf. ξ 98 *ξυνεείκοσι*.

433. *καταλαβών. νῶτα*. Cf. the use of the plurals *ἄρματα. δῶρα. τόξα*. Bekker, Berl. Monatsber. 1860. 95.

434. *ᾠωτ.* Buttm. lexil. gen. after *ἐχόμεν.*

435. *νωλ.* μ 437: from a root **ὀλεμδς*, 'imperishably,' 'unceasingly' etc. Düntzer.

436, 437 = 306, 307. See on the 'rosy-fingered' Eos Döderlein, hom. Gloss. art. 2038 who cites travellers' descriptions of five red streaks rising in the sky at sunrise and sunset in Greece.

439. *μέμ.* properly said of goats, *βληχᾶσθαι* of sheep Eust.

440. *οὔθαρα* same root as *uβera* and *udders*. cf. *verbum* word; *barba* beard, for the change of labial and dental.

σφαρ. 'were strutting.' pl. verb after neut. So ι 109. 222. κ 223. λ 125. 341. 527. μ 411. See Krüger, Gr. gr. pt. II 63 2 n. I.

ἀναξ. 452. δ 87. ρ 320.

443. *ol. dat. ethicus.*

444. Observe the labouring spondees.

447. Cf. Cic. Tusc. v § 115. A touch of natural kindness in the lonely giant, who characteristically feels for his brute companions, 'like for like.' So Hektor, Achilles and Antilochos address their horses Θ 185 sq. T 400 sq. Ψ 402 sq. So Philoktetes, on leaving his solitude, bids farewell to his bow and his game Soph. Ph. 1128 sq. 1146 sq.

448. *πᾶρος* with pres. δ 810. ε 88. 'Thou dost not at other times'; 'it is not thy wont.' Cf. the use of *πᾶλαι, dudum* (and in the Silver Age *olim*).

449. Bell-wether in N 492 sq.

450. *μ. β.* Very differently applied λ 539. Γ 22. H 213 etc.

451. *ἄπον.* On *ā* cf. T 212. ι 74 n.

452. *ν. α. π.* (*έσσι*). Cf. σ 146 *μᾶλα δὲ σχεδόν.*

453. The horses of Achilles wept for Patroklos P 426 sq.

454. Cf. 516.

455. *πεφ.* with acc. Z 488. X 219. with gen. α 18.

456. On the attribution of speech to animals see Appendix.

457. εἰπ. inf. of purpose.

458 sq. οἱ...θεωομένου. i 257 n.

459. καταλωφήσειε. κατὰ also appears as κἀγ, κἀκ, κἀμ, κἀν, κἀπ, κἀρ.

460. οὐτ. Οὐτις. Hobbes '*Noman* nothing worth.' Cf. the reply 475.

461. ἀπὸ ξο. 398.

462. ἐλθόντες. On the nom. cf. Γ 211. Κ 224. μ 73 n. σ 95. ω 483 sq. Matthiä Gr. gr. § 562 1. Herod. viii 83 § 1 καὶ οἱ...ποιησάμενοι, προηγόρευε...Θεμιστοκλέης. The verbs in 463 = ἐλνόμεθα.

463. ὑπ'. η 5. i 141. So *sub* and ὑπὸ in composition denote 'from under.'

464. τ. μ. ταν. On the order cf. 378.

465. πολλά cogn. acc. περιτρ. B 295. either 'often turning round' to see if Pol. were in pursuit, or (Nitzsch) 'often doubling' to baffle him.

467. τοὺς δέ. the others, whom Pol. had devoured.

στέν. mark the tense.

468. ἀνανεῶν)(καταν. 490. with inf. as II 252. Cf. μ 194. π 164. φ 129. 431. X 205. Or the inf. may depend on οὐκ εἶων, in which case ἀνὰ δ' ὄφρ. etc. is parenthetical.

471, 472 = 103, 104.

473 = ε 400. cf. ζ 294. μ 181. ἀπῆν ἐγώ. cf. i 491. With inf. or part. τις or τινὰ has often to be supplied. Hes. opp. 12 τὴν μὲν κεν ἐπαινῆσειε νοήσας. Welcker on Theogn. 164. γέγωνε always denotes an audible, distinct cry.

474. καὶ τότε. 380. κερτ. neut. adj. used as subst. v 177. So ὀνειδεῖοσι. μιλιχλοῖσι.

475. cf. 230. οὐκ with ἀνδλκ. cf. 453, 460. On ἐμελλες with pres. inf. cf. α 232. σ 138. τ 94. "He could have been no weakling, whose comrades thou atest up."

477. καὶ λίην *vel nimis* occurs 11 times at the beginning of a verse α 46 etc. cf. καὶ κάρτα Soph. Oed. Col. 65. "Even to the utmost should thy evil deeds overtake thee."

478 sq. cf. 175 n. 270 n. Exod. xxii 21 sq. Menelaos prays to Zeus to avenge him of Alexandros Γ 350—354. cf. ν 213 sq. ξ 83. The 'other gods' in general accord with Zeus;

if not, he can carry through his will in spite of them all Δ 29. Θ 5 sq. ε 103 sq.

480—542. *Polyphemos hurls a block of stone after the ship of Odysseus; his parley with Od., prayer to Poseidon, and second throw.*

481. Maecenas (in Sen. suasor. 1 p. 8 Elzev.) thought this tumid, but Virgil's imitation (Aen. x 127) grand without being improbable. Polyphemos throws a rock at Akis Ov. met. XIII 749. In the field of battle the heroes often fight with stones (Damm. s. v. *χερμάδιον*. T 285 sq. cf. κ 121).

482—484. cf. 539—541. *κυανοπώροιο*. *πρώρη*, like *πρυμνή* properly (e.g. μ 230) an adj. (*πρόερος* *πρώρος*. cf. *χλοερὸς* *χλωρὸς* and the superl. *πρόατος* *πρώτος*). Bekker, Berl. Monatsber. 1860, 321.

On *κυανοπρ.* cf. γ 299. κ 127 etc. and *caerulea puppis* Aen. v 819. cf. vi 410.

483=540, where it is in place, as the stone there falls short of the ship. Here, says Eust., the verse is marked with a star (because of its excellence) and with an obelos (because it is out of place); below it has a star only.

486. cf. 285. N. S. 183 (cl. Ap. Rh. iv 1269 *πλημυρὶς ἐκ πόντοιο μεταχθονίην ἐκόμισσεν*, and ι 542) condemns the verse as repeating 485, and also because of the *υ* in *πλ.* Cf. Lob. pathol. 277.

488, 489=κ 128 sq. *ἐποτρ. ἐκ.* The actions are simultaneous. β 422. ο 217.

489. *ἐμβ. κ.* = *incumbere remis*.

490. cf. 468. 497. *κατὰν*. cf. 291.

491. *δὲς τόσσον*. Yet he was before (473) barely within earshot. But Od. had a clear, strong voice (T 221) and a great distance was needful in order to baffle the utmost efforts (ι 538) of the giant.

πρ. elsewhere with gen. γ 476. ο 47. 219. cf. Buttm. lexil.

492. *καὶ*. 251. *προσηύδων* of the attempt; but aor. 501.

493. cf. *αὐόθεν αὐῶς*. *οἶδθεν οἶος*.

494. Addressed by Phokion (Plut. Ph. 17 init.) to Demosthenes, who never ceased to provoke Alexander on his march to Thebes.

496. *καὶ δὴ*. A 161. Δ 180. κ 30. χ 249. 'And already we gave ourselves up for lost then and there.'

497. φθ. αὖδ. 'calling or speaking.'

499. cf. M 380.

500. cf. 228. μεγ. θ. like ββας βουκολεῖν. οἶνον οἰνοχοεῖν. Eust.

501. δψ. 282. It refers to 492, where Od. was interrupted.

504. Cf. 19 sq. Vengeance incomplete, unless the culprit knows from whom and why it comes Aristot. rhet. II 3 § 16.

φέσθαι. inf. in commands α 291 sq. λ 441 sq. T 335. 338.

507 = ν 172. The acc. as ι 333. K 96 etc. Eust. thinks the admirable παρίσωσις in π. θ. too good for the savage. θεσφ. decrees of the gods δ 561. κ 473. λ 151. 297. ἰκάνει. cf. κίχθησέσθαι ι 477.

508. The μάντις in Homer has no 'fine frenzy,' like the Sibyl or Pythia. His art is the interpretation of the will of Zeus (Θ 250 πανομφαῖος cf. A 53. M 209. Π 459. Ω 310 sq.) or of his spokesman Apollon (Amphiaras the seer is dear to Zeus and Apollon ο 244. 252. 526 sq. cf. θ 79. A 72. 86 sq. 385. I 405). Homer knows the oracles of Zeus at Dodona (§ 327 sq. τ 296 sq. Π 233 sq.) and of Apollon at Delphoi (θ 79 sq. I 405). As here the seer had grown old in the practice of his craft, so it is a recognized profession, ranking with those of the physician, shipwright and minstrel (all δηριοεργοί ρ 383 sq.) and is subdivided into two (three?) branches, the exposition (1) of dreams (2) of signs and of birds [and (3) of sacrifices?] ι. A 62 sq. ονειροπόλοι, see an example ρ 535 sq. 555 sq.; 2. A 69 οἰωνοπόλοι. cf. N 70. α 202. 31 Ω 221 θυσσάδοι. Kalchas, who knew 'past, present and future,' (A 70) predicts the duration of the Trojan war (B 322 sq.), Halitherses (β 158 sq.) and Theoklymenos (ρ 151 sq.) the return of Od.; and Penelope often consults seers (α 415 sq.). Throughout the poems, however Agamemnon may rail against Kalchas, or the suitors (β 178 sq. υ 360) against the other seers, however Hektor may appeal from the omens of Polydamas to 'the one best omen, fighting for his country' (M 217 sq. 231 sq. 243), still the prophecies never fail. See κ 492. Friedreich 450—460. NAEG. 188. Pauly s. v. *divinatio*. Lob. Aglaoph. 260—270. Nitzsch h. l. Str. XVI 2 § 38 sq. p. 762.

ἥς τε μέγας τε. B 653. Γ 167. 226. E 628. Z 8. A 221. T 457. Ψ 664. ι 513 n.

509. Telemos also in Theocr. VI 23. Ov. met. XIII 770 sq.

512. So Kirke had been warned of the coming of Od. κ 330. So in the Italian epopee the giants and magicians live in constant dread of some hero, fated to subdue them.

513. cf. 508 n. μέγαν κ. κ. Beauty and lofty stature are inseparably connected for the Greeks, e.g. in the gods and heroes, α 301. γ 199. ε 217. ζ 152. 276. κ. 396. λ 337. ν 289. σ 418. π 158. σ 219. 249. ω 374. B 58. Σ 518. Φ 108. So of Xerxes Herod. VII 187 § 4. Paus. VIII 1 § 4 thinks that Pelasgos was chosen king for his stature and beauty.

514. Cf. 214.

515. Aristot. poet. 22 § 13 notes that the verse would be spoilt by changing the terms for their common equivalents νῦν δέ μ' ἔων μικρός τε καὶ ἀσθενικὸς καὶ δευδής. δλ. like πολλὸς (e.g. πολλὸς ἔκειτο) of magnitude as well as of multitude. Thus it is an epithet of a fish, a table, a wave.

516. cf. 454.

517. παραθεῖω ξέλναι. 356 n.

518. εἶναι. cf. 283 n. In all other words ἐν is lengthened into εἶν (cf. ἐς εἰς). Bekker, Berl. Monatsber. 1860, 96, leaves ἐνν- to words derived from ἐννέα.

519. cf. 412 n. 529. α 68 sq. On the fierceness of Poseidon's sons cf. Sext. Emp. adv. rhet. II § 104. Serv. Aen. III 241.

520. Orion, another son of Poseidon, also blinded (for doing violence to Oinopion's wife or daughter) when overcome with wine, rekindled his sight by the rays of the eastern sun Eratosth. catast. 32. Serv. Aen. X 763. Apollod. I 4 3 § 3 sq. Lucian de oeco 28 sq. Poseidon was indeed worshipped as 'the healer' at Tenos, but that was not his proper function. Cf. on the intrusion of gods into one another's spheres λ 7 n. NAEG. 97.

521. So ε 32. η 247. A 548. Σ 404. The converse, a strengthened 'all,' π 265. A 339. Θ 27. Ξ 233. Σ 107.

523. ψ. κ. αἰ. II 453. NAEG. 381.

525. ὥς 'as surely as,' common in prayers and wishes. ρ 253. Θ 541. N 828. X 348. Cf. the use of sic.

Poseidon could not save from Charybdis μ 107, nor could the gods avert death at the fated hour γ 236 sq. It is true, Athene chides Telemachos for saying of some promised boon, that it was too great to expect even of the gods (γ 228 sq.) and Aias is punished for boasting that his escape from shipwreck was effected in spite of the gods δ 502 sq. Yet Nitzsch is mistaken when he ascribes the wrath of Pos., taking vengeance for his son's blindness (α 69. λ 103. ν 343), to indignation at this proud boast. Cf. like speeches of Achilles, T 358 sq. where he implies that what Ares or Athene could do, he could do himself, and Φ 130 sq. in

disparagement of the river-god Xanthos. Nowhere, not even in the curse which follows, is Od. charged with blaspheming the majesty of Pos. Cf. NAEg. 26. 35. 351.

526. cf. 412.

527=O 371. *χαίρε*. cf. Aen. I 93. *οὐρ*. Though addressing the sea-god; so in prayer to nymphs *ν* 355. cf. *ι* 294 n. Ex. xvii 11. Neh. i 6. Ps. xxviii 2.

528. cf. *γ* 55. This prayer is of the fixed type: I. an invocation of the god by some title of honour; II. the ground of the claim, introduced by *εἰ*; III. the petition itself. See A 39 sq. NAEg. 214—217.

529. cf. *π* 300. Achilles prays to his mother A 351; and Glaukos complains that Zeus has ceased to defend his son Sarpedon II 522. It was as son-in-law of Zeus, not for superior merit, that Menelaos was assigned a place in the Elysian plain *δ* 562—569.

530. See the curses of Amyntor I 453. and of the mother of Meleagros I 566. Lasaulx 'On Curses among Greeks and Romans' 164 sq.

δὸς like *δα* in prayers *γ* 60. *§* 327.

531=505 and wanting here in the best MSS.

532—535. Meister (in 'Philologus' VIII 4) thinks these verses an interpolation from *ε* 41, 42=114, 115 (the message from Zeus to Kalypso cf. *§* 314 sq.), and *λ* 114, 115 (the prediction of Teiresias) with *μ* 141 (prediction of Kirke).

As here Poseidon cannot control fate, so (*ε* 286 sq.) his power to harm Od. ceases when Od. has once landed in Scheria, and Leukothea tells Od. (*ε* 341 sq.) that, however much Poseidon might hate him, he could not take his life; nay Zeus himself laments his inability to save Sarpedon II 433. 441. cf. *γ* 236 sq.

As here Pol. gives his father the option between two answers to his prayer, so (H 202 sq.) the Greeks beg Zeus to grant the victory to Aias, or, if he also loves Hektor, to give equal glory to both. Cf. Aen. IV 612 sq.

532. cf. *κ* 473.

535. *δλλ*. that of the Phaiakes *ν* 95 sq.

536. Zeus can hear even silent prayers (H 195), and Apollon can hear prayer wheresoever uttered II 515. The gods hear even what is not addressed to them *δ* 505. *Θ* 198. *Σ* 35. In singular contrast with this knowledge is the ignorance elsewhere imputed to them *μ* 374 n. *Σ* 184 sq. 404. NAEg. 22. 24.

Poseidon could not debar Od. from Ithake, because Zeus had promised that he should return home (ν 126 sq.); all that remained was to fulfil the second petition of Polyphemos. Yet even this would only partially have been fulfilled, if the crew of Od. had not fixed their own doom irrevocably by their sacrilegious repast on the oxen of the Sun λ 101 sq. Poseidon's wrath is further described α 21 sq. 68 sq. ε 282 sq. 339 sq. 366—379. 423. 446. ζ 326—331. Nitzsch pp. xiv—xxi. cf. λ 133 n.

537, 538. cf. 481. H 268 sq.

539—541. cf. 482 sq. τυτθὸν in the same position K 345. N 185. P 306. ἐδεύ. lk. 'il faillit frapper,' 'il manqua de frapper,' 'it barely missed.' So Alciph. III 5 § 3 ἐδέησα κινδύνῳ περιπεσεῖν and ἐδέησε μὲν κατὰ τοῦ βρέγματος καταχεῖναι ζέοντος τοῦ ὕδατος. Bekker, Berl. Monatsber. 1861. 1037.

542. cf. 485 sq. Mark the rhythm. χέρσων, the isle of goats.

543—566. *Return to isle of goats* (116 sq.); *onward voyage*.

546, 547 = μ 5, 6. 546. cf. δ 426. 547 = ι 150.

548. Agathokles, tyrant of Syracuse, when asked by the men of Korkyra why he ravaged their land, replied 'Because your fathers entertained Od.' So to the Ithakans, complaining that his soldiers robbed their flocks, 'Your king, when he came to us, not only took the sheep, but blinded the shepherd to boot' (Plut. moral. pp. 176. 557).

549 = 42.

550. The ram which had borne Od. 432 sq. On this reserved prize cf. 160 n. A 166 sq. I 138 sq. 330 sq. Portions of spoil (ἀκροθίγια) were offered to the gods, either directly, or when converted into tripods Herod. VIII 82. Thuc. I 132. Paus. III 18 § 7 sq.

551. μ. δ. gen. abs. Sacrifices before setting out I 357 sq. γ 159 sq.

553. μῆρ. γ 456. μ 364. The rejection of the sacrifice is known by the event. cf. γ 160.

554. cf. 15. 38. ὄγε after ὁ δ' 288. κ 214. So the subject is repeated after τὸ μ 188. σ 142; after the noun ξ 422. A 320.

556—566 = 161 sq. 168 sq. 488. 178 sq. 62 sq.

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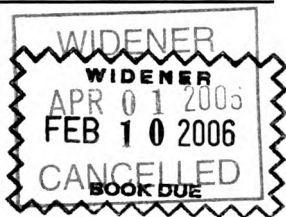
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